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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

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ELEMENTARY EDUCATION IN ENGLAND AND WALES.

In the history of elementary education in England and Wales there are two great landmarks, the Act of 1870 and the Act of 1902. Apart from the other changes which were made by these Acts, each of them so affected Voluntary Schools as to make an entirely new situation. The position of Catholic Schools was completely altered, first in 1871 and again in 1903, when those Acts came into force.

BEFORE 1870.

"In the beginning of the nineteenth century there was no system whatever of elementary education in England and Wales."¹ Such laws as had been passed until then were calculated to discourage, rather than to promote the education of the people. In the time of Henry VII it had been made illegal to use any but the authorized Latin books and primers for school purposes. In 1662, during the reign of Charles II, it had been made illegal for anyone, laymen or cleric, to teach a school without permission from the Bishop "Ordinary." Until 1779 it was unlawful to act as schoolmaster without first

¹The Education systems of Great Britain and Ireland. By Graham Balfour.

subscribing to the "thirty-nine articles" of the Anglican Church.

And so at the beginning of the nineteenth century the object of educational reform was rather to remove restrictions upon the natural growth of elementary schools than to obtain assistance from the State. The last thing which most people desired, or, indeed, expected, was that the State, which had hitherto interfered only to hamper education, should undertake a task which it had left so entirely to religious bodies. The task had not been neglected. "Many endowments had been created, various societies raised considerable sums annually for the purpose of instruction, . . . but there was no relation between the different bodies, no independent test of their work, and no control over them if they failed in the performance of it."¹

In 1816 a Committee was appointed by the House of Commons to enquire into "the education of the lower orders," but it was not until 1833 when the House of Commons voted twenty thousand pounds "for the purposes of education" that the State's interest in these matters took a beneficent form. The old feeling against popular education was shown in Cobbett's Protest, that the sole result of the progress so far made had been "to increase the number of schoolmasters and mistresses, that new race of idlers," and that the vote was an attempt "to force education on the country, a French, a doctrinaire plan." The twenty thousand pounds was spent on the erection of school houses in Great Britain, and was allotted at the recommendation of the two great Protestant Societies, the National Society ("for promoting the education of the poor in the principles of the Established Church") and the British and Foreign Society, which allowed no denominational teaching in its schools. Between 1833 and 1838 the National Society allotted Government Grants to the amount of £69,710 and the British and Foreign Society to the amount of £34,135. In 1839 Queen Victoria appointed a special Committee of the Privy Council to allot the money voted by the Commons and for the consideration of all matters affecting the education of the people. She

¹ *Ibid.*

had observed with deep concern the want of instruction still observable among the poorer classes of her subjects (Lord John Russell to Lord Lansdowne, February 4th, 1839). The Committee so appointed was the predecessor of the present Board of Education.

The grants made by the Committee were chiefly for building school houses, and could never exceed half the cost of building. With very rare exceptions the school houses, partly built out of Government money, were connected with the National and the British and Foreign Society.

Whenever a school not connected with these Societies received a Grant, the Bible had to be read as part of the regular instruction, and there must be a conscience clause allowing children to be withdrawn from any other religious lessons that were given in it. As a condition of assisting any school the Government claimed the right of inspection. The Inspectors were appointed, some to inspect Anglican schools, and some to inspect "British and Foreign" schools, and they were chosen in each case with the approval of the religious bodies concerned.

FIRST PUBLIC CATHOLIC SCHOOLS.

It was not until July, 1847, that Catholic school managers were enabled to object to the examination of a Catholic school in religious knowledge by Government inspectors being a condition of obtaining a Parliamentary Grant. Finally, in December, 1847, other arrangements were devised making it possible at last for a Catholic school to earn a Grant without detriment to its Catholic character. Thus until the year of grace 1848 Catholics bore the whole burden of educating the children of the Catholic poor. In 1856 the first measure relating to English elementary education successfully passed through Parliament; by an Order in Council of February 25, 1856, the Education Department was founded under this title, and the two existing bodies, "the Educational Establishment of the Privy Council Office" and "the Establishment for the encouragement of Science and Art," hitherto under the direction of

the Board of Trade, were included in it under the Chairmanship of the Lord President of the Privy Council. By the new Act the office of Vice President of the Committee of Privy Council on Education was created, to provide the department with a responsible representative in the House of Commons, from which it derives its annual Grant. In 1858 a Royal Commission was appointed to enquire into the state of popular education in England, and three years later presented an exhaustive Report, which disclosed a very unsatisfactory state of things. At least one-third of the estimated children of school age in England and Wales were not attending school at all, and of those attending, only about one-third were being educated at public schools receiving any Government Grant. Even in schools under Government inspection the lower classes were sadly inefficient, and taking all things into consideration it might fairly be said that only one-seventeenth of the children of the working classes were receiving efficient education. Eight years before this an abortive attempt had been made to make the Boroughs contribute part of the cost of education from local rates, and the commission adopting this plan recommended that both in the Boroughs and Counties Education Boards should be set up to supervise the work of the schools in conjunction with the central authority at Whitehall, and to contribute to the cost of education from monies raised by Borough or County rates. These recommendations, however, did not lead to legislation; the only change worth noting was the introduction in 1861 of the system of paying Government Grants upon the results of individual examination of the scholars. This system, which owed its existence to Mr. Robert Lowe, afterwards Lord Sherbrook, dominated English educational administration for many years, and gave rise to endless discussions between educational experts. Mr. Lowe also enforced the principle of proportionate local contribution by limiting the Government Grant to 15 shillings per head as a maximum, or to a sum equal to the money provided from voluntary contributions and school fees. It was a cast iron system both as to the amount of State aid to be given to the school, and as to

the attainments of the scholars as a condition of receiving any Grant at all.

Meanwhile Catholics had not been idle. They saw clearly that if in the future they were to have separate schools for their children they must now exert themselves to provide the necessary accommodation. They were poor, very scattered and without experience in school planning, but they did their best. They bought sites, many of which were sufficient not merely for the immediate needs but for the probable increase in the numbers of their children. They erected their buildings and applied for Government Grants. Thanks to the generosity of the religious Orders of women they were able to staff many of the schools as soon as they were opened, and to lay the foundations of the great work of training elementary school teachers which has prospered so marvellously in the last forty years. The Government saw that they were resolute and enthusiastic, and welcomed the share they were taking in the national work of providing elementary education, and in the training of teachers for the schools. Some years before 1870 it became evident that a change in the National system was not far distant. The interest aroused by the Royal Commission of 1858, the ventilation of the subject in Parliament now that there was a Minister of Education, the growing sense of responsibility on the part of the educated to the multitudes of children for whom no school places existed, all tended to prepare the public mind for the great measure of 1870. Voluntary agencies had done much, but the utmost they could do still left much undone. The growth of the great urban centres, and particularly of the metropolis, gave rise to demands for new school places which the supporters of the voluntary school could never meet, and which therefore had sooner or later to be met by the State.

This brings the history of English education down to the great Education Act of 1870, for which the main credit must be given to Mr. Forster, who held the post of Vice President of the Education Department in Mr. Gladstone's first Ministry. Although considerable additions have been made to it,

only five or six sections of the "Elementary Education Act of 1870" were repealed, and it remained the basis of English Public Elementary Education until the Act of 1902.

BETWEEN 1870 AND 1902.

The Act of 1870 created side by side with the Voluntary or denominational schools a new class of school under popularly elected School Boards. Except where any district could be declared in default for neglect to provide school places for its elementary school children a School Board could only be set up at the wish of the ratepayers. In other words Mr. Forster's Bill was a permissive Bill and only conferred compulsory powers to set up School Boards on a central Government Department where any locality failed to provide the necessary school places. No doubt had they felt themselves strong enough the promoters of the Bill would have made School Boards universal and compulsory, as was done for Scotland by the Scottish Act of 1872, but they had powerful opposing forces to meet and to conciliate, and they fell back upon the more prudent plan of offering the country facilities for further State help in education. Indeed their programme was put forward so mildly as to disarm many opponents. It was represented in an historic phrase of Mr. Gladstone that the Government wished "to supplement, not to supplant" voluntary effort, that their main purpose was to provide schools for the children of careless and thriftless parents who were running the streets of the great towns, and Mr. Forster went so far as to state his deliberate opinion that the school rate would not exceed three pence in the pound in any area.

The Board schools were to be treated, as far as Government Grants were concerned, exactly as the denominational schools, but power was given to borrow money on loan on the security of the rates for school sites and school buildings, and the Boards were empowered to meet the expenses of school maintenance not covered by Government Grants, by funds drawn from local rates. In other words they were given unlimited spending power and were thus enabled to compete most vig-

orously with the best equipped and long established voluntary schools. At the time the Act was passed the average voluntary school was receiving Government Grants to the amount of about one-third of the current expenses. It was now arranged that the Grants should cover about one-half the current expenses, and rigid provisions were made for compelling the supporters of the Voluntary Schools to make up the other half from endowments, school pence and voluntary subscriptions under pain of losing a portion of the Government Grant. The Act of 1870 by providing that there should be school places in every locality made it possible for school boards to oblige parents to send their children to school, and this power was extended by the Act of 1876 to "School Attendance Committees" formed in districts where there was no School Board. But it was not until after 1880 that complete attendance at school under the age of 10 was enforced. With the Act of 1870 it may be said that the religious difficulty originated. Parliament refused to give the School Boards "*carte blanche*" as to the religion to be taught in their schools. They were left free to exclude the subject if they thought fit, but a distinct limitation was put upon the character of the religious instruction which might be given by the teachers to the scholars of a board school. The Church of England and the Nonconformists raised much discussion on the subject during the Parliamentary debates on Mr. Forster's Bill. On the one hand the Dissenters feared that their children might be compelled to receive lessons under a Board with a majority of Anglicans which would lead them to the Established Church, and on the other hand the Anglicans feared that Nonconformists might capture school boards and make them the means of proselyting. A compromise was arrived at by the introduction into the Bill of two provisions, the Conscience Clause, and the Cowper-Temple Clause. The Conscience Clause required that the religious lesson should be given either at the beginning or at the end of the school meeting, and the time devoted to it to be clearly set forth in the time table for all to see. Any child could be withdrawn by its parent from this lesson. No child could be required to attend Sunday School or Church,

or even to attend at school upon "any day exclusively set apart for religious observance by the religious body to which its parents belonged." This was specially intended for Catholics and Jews, and the clumsy phrase may be interpreted "Feast or Holiday of Obligation." The Cowper Clause, so called because it was introduced by Mr. Cowper-Temple, forbade the use in Board schools of any "Catechism or religious formulary distinctive of any particular denomination." The choice in Board schools, therefore, lay between Biblical teaching (sometimes called undenominational) modeled on that which was originated in the "British and Foreign" schools, or no religious teaching at all. It is worth noting that this provision was introduced on the demand of the Anglicans who hoped by this means to prevent the Board school religious teaching from becoming Nonconformist. Its effect, however, has been to make anything like definite Anglican teaching impossible in Board Schools even where all the children were Anglicans, and to give at the public expense to the Nonconformists who readily availed themselves of the Board Schools, a system of religious instruction based upon the reading of the Bible with the explanations by the teacher, wholly acceptable and apparently all-sufficing to their religious needs.

When the Act of 1870 was passed the Catholics of England and Wales felt they must make a supreme effort to provide schools for their children in the large towns, who would otherwise be gathered into the new Board Schools. At that time there were 354 Catholic Schools on the Government Grants list, providing accommodation for 101,933 children, and the total number of children in average attendance was about 77,000. A recent Government return shows that on the 1st of January, 1906, there were One thousand and sixty-two Catholic schools with an average of 284,746 children in attendance. This represents the results of Catholic effort since 1870; and the splendid example set by the Catholic School Committee, which raised a Crisis Fund of £47,000 as soon as Mr. Forster's Bill became law, has been followed by the Catholic clergy and laity ever since with wonderful results. In estimating the sacrifices made it should not be forgotten that many of the schools

built before 1870 or within fifteen years after that date have been much extended and improved, and in some cases replaced by entirely new buildings. Besides a further burden has been laid upon the Catholic community by the heavy requirements for improvements which the Act of 1902 empowered the Local Authorities to make upon the Voluntary Schools as a condition of their being supported entirely from public money.

The Act of 1870 frankly recognized the Voluntary Schools as part of the educational system of the country, that is to say, it recognized that these schools had a right to exist, to receive Government Grants, to be enlarged to meet the requirements of the localities, without there being any power on the part of the School Board to prevent this being done, unless it could be shown that enlargements of existing schools would provide excessive and unnecessary accommodation. There was also secured to the supporters of the voluntary system the right to open new schools where a demand for them was made. The central state authority, the Educational Department, alone had the right to decide how and to what extent school accommodation should be provided in any area where a deficiency existed. But the School Boards soon began to become powerful, particularly in the great urban centres. They failed to spread all over England as far as the rural districts were concerned, and some towns, among which Preston is a notable example, were able either to do without a Board, or even if they did establish one, to avoid building a single Board School. In the large towns, however, where they were established, they soon made their presence felt on the Voluntary Schools. Their power to levy precepts upon the rating authorities without any limit enabled them to spend largely on school maintenance, and thus to force up the rate of salaries paid to the teachers, as well as to erect costly school buildings. By this means they were able to attract many students coming from the Anglican Training Colleges, as well as to draw teachers from the Voluntary Schools where their salary, owing to the poverty of the Managers, could not be high. Not satisfied with this form of competition they began to set themselves up as the only authority entitled to provide

new school accommodation and also to give secondary education in higher elementary schools. In numerous cases they opposed the enlargement of existing voluntary schools and the opening of new ones, and by building schools designed to meet the future wants of rising localities they were enabled indirectly to prevent the opening of new Voluntary Schools in these areas, there being no deficiency of school places as a result of the extensive Board School provision. The financial pressure on the voluntary schools began to be felt with particular severity after the first decade of the School Board system. In the eighties the supporters of the Voluntary system found themselves in a sad plight. The cost of education was steadily rising, but the Government Grants did not increase *pari passu*. The Education Department pressed for structural improvements and alterations in the School Buildings, and money for all these needs had to be found in the greatest abundance where the school board rate was the highest. No wonder many of the Church of England schools withdrew from the unequal struggle, and the supporters of the School Board system hailed their departure as so many signs of the rapid destruction of the denominational schools.

In 1891 the Conservative Government suddenly came to the rescue by passing the Act which is best known as the Free Education Act. This measure was welcomed as lessening the strain upon the Voluntary School supporters. Its main object was to give an additional money grant to the Voluntary Schools, and in order to do this the grant had to be extended to the Board Schools. But it also enacted that every child had a right to elementary school education free of charge either for school fees or books. In schools where before the passing of the Act the income from fees did not exceed ten shillings per child per annum, the managers were in future prevented from charging fees, and in lieu thereof were to receive a fixed annual payment from the Board of Education of ten shillings per unit of average attendance. Other schools, for the most part attended by fairly well-to-do children, where the income from fees had exceeded ten shillings per head, were still allowed to charge a fee not exceeding six-pence per week, and at

the same time to receive the fee grant. Although intended to be a boon to the Voluntary Schools, this Act dealt them a heavy blow. Its effect was to increase the prestige of the School Boards where they existed, and to create a new reason for their being established in areas hitherto without such a local authority. Besides, the Board of Education, now that the income of the Voluntary Schools from Grants was increased, began to require further expenditure in school maintenance.

Till 1891, so long as there were elementary school places for all the children of any locality, the district could not be compelled to have a School Board even though fees were charged in every school. Where the parents were too poor to pay, the Guardians of the Poor were empowered to pay the fees on their behalf. But once the Free Education Act was passed the parent could demand free places for his children, and if they were not to be found in Voluntary Schools then it became the duty as well as the right of the School Board to provide them. English parents, particularly in the country, are not very quick at asserting their public rights, but once they are stirred up to do so they are very tenacious in their demands. When Mr. Arthur Acland became Vice-President of the Committee of the Council on Education in 1892, he set to work to make the provisions of the Free Education Act well known to every parent. The result was that in many districts the School Boards were able to supplant the Voluntary Schools by providing free places; and in certain areas School Boards were compulsorily established because of the lack of free elementary school places. Thus the Act, which was intended by a Conservative Government to bolster up the Voluntary School system, became under a Liberal administration a means of undermining its position.

No further change in the Education Acts was attempted till 1896, when a Conservative Government tried to put education in the hands of the Town Councils and County Councils. This Bill was wrecked because the Government declined to give autonomy to any borough with a population below

50,000. The revolt of the smaller boroughs killed the Bill, and the Government dropped it.

In 1897 the Voluntary Schools Act was passed, but this was only a measure for giving further financial aid to the Voluntary Schools. It was not till 1902 that an Act was passed creating Local Education Authorities for every area in England and Wales, giving them power over both Elementary and Secondary Education, and putting an end to the School Boards, or ad hoc Education Authorities as they are often called.

This Act was a triumph of the Fabian Society and others who had long been clamoring for the municipalization of education. It was contended that it was a bad principle to have Local Authorities for education, independent of the Town Councils and County Councils. Mr. Forster, in 1870, making a humble beginning with an optional Bill, had taken the borough and the Poor Law parish as his units of education areas for town and country. To this he was probably forced by fear of losing his Bill, if he attempted any larger measure; but the choice of area was undoubtedly an unhappy one as far as districts outside the greater boroughs were concerned. Often the areas were too small, their rateable value was very low, and interest in education hardly existed at all. Later the Board of Education was compelled to combine many of these areas into united districts to get anything like a suitable area for a School Board. Besides, even had these small School Boards been able to deal with elementary education satisfactorily, they were obviously unfitted for the development of secondary education. It is true that the large town School Boards, until they were restricted by a decision of the Courts, had done a good deal to promote secondary education; but, once the adverse decision was given, the argument for their abolition became almost irresistible, particularly as the work of technical education had by the Act of 1889 been entrusted to the County and the County Borough Councils after their creation by the Local Government Act of 1888. If we add to the scientific arguments of the Fabian Society and various education reformers the jealousy felt by Town Councils of the powers possessed by the School Board, we have fairly well

summed up the forces which produced the Bill of 1902 and put education under Town and County Councils.

It is true that the Conservative Government were pledged to help the Voluntary Schools, which were gradually being starved to death by inadequate grants and School Board competition, and that they were strongly urged to give relief to these schools by giving them a share of the rates; and it is fair to say that had the Church of England decided to have nothing to do with rate-aid it is probable that the Act of 1902 would never have been passed. This Act, around which so much controversy has raged, was a remarkable measure if we consider the past history of English education legislation. It created education authorities for the whole country, and it compelled them to take over and maintain all the Voluntary Schools. In fact so stringent was the provision on this subject that no Voluntary School after a given date could receive any Government grants unless taken over by the Local Authority, the only exception being in favor of a few marine schools and schools attached to institutions. Thus in 1902 England was brought into line with Scotland, which in 1872 had established School Boards as education authorities in every borough and parish throughout the country.

But while the Act of 1902 effected an educational reform, it offended many who might otherwise have welcomed it, by leaving the management, by which it meant practically the appointment and dismissal of teachers and the control of religious instruction, in the hands of committees of managers, two-thirds of whom are appointed by the owners of the schools. It also failed to deal with the difficult question of the areas having only one public elementary school, in most cases a denominational school. Therefore it was assailed, first by doctrinaire educationalists, because it did not give full control to the Local Authority, and secondly by Nonconformists, because in many areas their children could receive no religious instruction at school, except such as was given by the denominational teachers; and because in many cases members of their body would be shut out from posts on the teaching staff of the Voluntary or non-provided Schools. Prolonged

agitation against the Act of 1902 was maintained by these opponents, and particularly by the Nonconformists, who in many instances declined as a protest to pay part of the education rate, and as a consequence were prosecuted, and made subject to distress levies. The Conservative Government was nearing the end of its long tenure of power, and the Liberals saw in the Act of 1902 a means of arousing discontent in the country, which would help to overthrow their opponents at the next General Election. They therefore adopted a programme which was briefly summarized as popular control of all schools, no tests for the teachers, and no payment for denominational religious education either from rates or taxes. The Nonconformists were told that if only they could succeed in returning a Liberal Government to power, they should have their reward in legislation which would embody all three of these principles.

At last the General Election came in January, 1906, and the Liberals were returned by an enormous majority. It is true that other questions besides education had engaged the public mind for the two or three years preceding the election. The burning question of "Free Trade" versus "Tariff Reform," and the excitement about the employment of Chinese in the mining compounds of South Africa played conspicuous parts in the election. No doubt their importance somewhat overshadowed the Education question; but it is a mistake to imagine that this question played no part, although it may have been minor to the other two. Had there been no Tariff Reform Agitation, or no Chinese Labour cry, the election would probably have been fought almost entirely upon Education and Old Age Pensions.

Much speculation as to the terms of the Government Bill was prevalent towards the end of 1905 and at the beginning of the Parliamentary Session. Some thought the Government would be content with remedying the main grievances of the Nonconformists by putting the non-provided or Voluntary Schools under what could be fairly considered full popular control. The Government might at the same time make provision for the delegation to small Local Authorities of some

of the powers possessed by the County Councils, experience since 1902 having proved that a County Council cannot attend to the minute details and various local wants of elementary education over a large area.

But when Mr. Birrell early in April, 1906, introduced his Bill in the House of Commons, the Government's plan came as a surprise to the whole country. It amounted to nothing less than the sweeping away of all the Voluntary Schools and their transfer to the Local Authority, either by their consent or by compulsion. Clause 1 reads as follows:

"On and after the 1st day of January, One thousand nine hundred and eight, a school shall not be recognized as a public elementary school unless it is a school provided by the Local Education Authority."

These words sounded the death knell of the Voluntary or denominational School system. One cannot help pausing to make a reflection upon this remarkable proposal and its contrast with the Scottish Act of 1872. In 1870 Mr. Gladstone's Government gave England an Act which enabled School Boards to supplement the work of the Voluntary Schools. These School Boards were prohibited from giving any distinctive religious teaching or using any catechism or religious formulary.

In 1872 Mr. Gladstone gave Scotland a universal and compulsory School Board system, but left the Boards free to give denominational teaching at the expense of the ratepayers, and through their public officers, the teachers in their service. In 1906 Voluntary Schools are to be found in Scotland side by side with Board Schools, and as far as the Catholic schools are concerned their accommodation has been more than doubled since 1872. What irony that a Liberal Government should sweep away the English Voluntary Schools in 1906 and elevate to the dignity of a Liberal principle the cry that no money should be spent from rates and taxes upon distinctive religious teaching! What is right and equitable in Scotland surely cannot be unjust south of the Tweed.

Circumstances, however, in politics at least, alter cases, and no doubt the Liberal Government of 1872 when they framed

the Scottish Act were well aware of the fact that Scotland is overwhelmingly Presbyterian, and that the effect of giving the School Boards power to impart denominational teaching would be to establish the Presbyterian religion in the Board Schools of the country. The Catholics, except in a few remote areas on the Western coast and in the Hebrides, could never hope even in Glasgow itself, where they are very numerous, to obtain control of the School Boards, and so to have the power to choose the religious teaching to be given in the Board Schools. As a result they have been forced to maintain their Voluntary Schools and to be content with Government grants while receiving no aid from the School rate which they have to pay, whatever area they may inhabit.

Mr. Birrell in framing his Bill had to face certain fundamental difficulties. First of all how was possession to be obtained of the buildings of the Voluntary Schools? Secondly, how was religious instruction to be given in these schools once they were transferred to the Local Authority? Thirdly, how could a Liberal Government compel distinctive minorities like the Jews and the Roman Catholics to come into line with educational system of a Protestant Christian Country? The Bill solved the first question by setting up a claim on behalf of the State to the use of the Voluntary School buildings irrespective of the wishes of their owners or Trustees. In other words they set up the doctrine of dedication by long use of these buildings to the work of public elementary education. If the Voluntary managers declined to hand over their buildings, they could be forced to do so if the Local Authority wished to have the use of them, or the school would cease to be a Public Elementary School. The question of continuance of religious education was to be met by an arrangement that in the transferred Voluntary Schools denominational religious instruction might be given at the expense of the owners, and not by the teachers of the school, on two mornings in each week, and that on the other three days the teachers should give religious instruction similar to that now given in the Provided Schools. The real crux of the Bill was how to meet minorities like the Jews and the Catholics. With a certain

plausibility the Government contended that in a Protestant country some general system of religious teaching based upon the Bible would meet the wants of all Protestant Churches, but obviously this could not apply to the Jews or Catholics. Therefore the Government was forced to make an attempt to modify their Bill in such a way as to preserve the religious character of the schools belonging to these two bodies.

An ingenious plan was devised whereby it was possible for the parents of four-fifths of the children of any school in any urban area with a population of over 5,000 to demand permission for certain definite religious instruction to be given to the children by the ordinary teachers of the school. In this way it was hoped that the majority of the Jewish and Catholic schools would be able to go on under the new Act as they had done before. But as the Government did not dare to make a specific exception on behalf of Jewish and Catholic schools they had to throw open the special permission of this Clause to all classes of schools. Here came fresh trouble. The Nonconformists at once realized that an exception intended for the Jews and the Catholics could equally be claimed by the Church of England, if only the parents would come forward to demand it. They attempted to frustrate such action by withholding the permission from any school in any area except an urban area with a population of 5,000 and upwards. This, they said, would keep the rural schools from obtaining the permission of Clause 4, and their main grievance would be removed, because in the towns, unlike the rural districts, there is generally a choice of schools. But in keeping the limits of concession so low, the Government were troubled to find that they had cut out nearly half the Catholic schools from the benefits of the very Clause that was drafted to meet their wants. So once again all the old conflict and controversy over the schools began anew. It is quite impossible to follow Mr. Birrell's Bill through all its various stages both in the Commons and in the Lords. Such a variety of amendments were debated, and some of them accepted that only a few experts were able to keep the position clearly in their minds from day to day. But it may be broadly stated

that the main conflict ranged round the question of the appointment of the teachers and their duties as regards the giving of religious instruction. The Government had laid down as a basis of their Bill that teachers should be only appointed by the Education Authorities, that no question of their giving religious instruction or not should enter into their appointment, and that no public money should be paid to them even if they did undertake the duty of giving such instruction. It was the intention of the Government that only in certain schools where nearly the whole of the children were of one religious belief should the teachers be allowed with the consent of the Local Authority to give religious instruction. This concession was strictly limited to schools in areas with a population of not less than 5,000 and was therefore not applicable to any rural school. But debate and discussion soon made evident that if the teachers were to be allowed to give religious instruction of a special character there must be some guarantee which would satisfy the parents that they were competent to do so. In other words, if, as the Government intended, religious instruction in schools coming within the provisions of Clause IV of the Bill should be given by the teachers as part of the ordinary curriculum of the school, obviously these teachers must be selected with a view to their giving such religious teaching to the scholars. Further it was pointed out that it was most unfair to shut out schools from the benefits of Clause IV merely because they happened to be in an area with a population of less than 5,000, and it was a grievous hardship even for the Clause III Schools, which were allowed special religious instruction on two mornings a week by outside volunteers, to be deprived of the skilled service of the teaching staff. In other words the teacher was the crux of the whole situation. The Bill passed the House of Commons, was sent to the Lords, where it was debated at interminable length, and amended in numerous points. It was sent back to the Commons, who refused to consider the Lords' amendment; in fact, rejected them en bloc. At the same time the Government made known the extent of the concessions they were prepared to make. The

most important of these concerned the teacher and his appointment. They were willing to allow with certain restrictions the assistant teachers in Clause III schools to give special religious instruction on two days a week—the Bill as originally drafted made it illegal for any teacher to do so. In the case of Clause IV schools the Government were prepared to set up a parents' Committee in each school who should have an important voice, amounting practically to a veto, in the appointment of the teacher by the Local Authority. The precise words were that the Local Authority were required to appoint "persons acceptable to the Parents' Committee to be teachers in the school." The Lords, however, insisted upon their Amendments with the result that the Bill came to nothing. Two or three courses are open to the Government in attempting future Education legislation. They may try to get rid of the religious question by laying down that in no school supported with public money shall the teachers be employed in giving any religious education whatever. This course would be welcomed by some educationalists, and others who are weary of the prolonged conflict. They contend that the Churches should undertake the work of teaching religion to the children, and that if they organized themselves they could do so effectively. Many such persons would be prepared to allow full facilities to the religious bodies for giving religious instruction in the school buildings before or after the secular lessons. On the other hand many thoughtful people fear that if no religious instruction is given by the teachers most of the children in the poorer districts of the large towns and in many rural schools will not receive any religious instruction. They have no confidence in the ability of the Churches to organize the vast body of volunteer teachers who would be required if the work is to go on as it is being done at present. Further the Nonconformists fear that not only would they lose the Bible instruction which is now given in the school, but they would have to meet the danger of active Anglicans, particularly High Churchmen, availing themselves of the right of entry to the schools and bringing the children under their religious influence. Besides the ordinary English parent

thinks his child ought to be taught something about God and the Bible, and he would be made uncomfortable if it could be said with truth, that religion was banished from the schools. Therefore what is called the secularist solution is by no means an easy one for a Liberal Government, however much it may commend itself to politicians and educationalists. Another plan, much simpler and free from the risks just named, is to take out of the national system the schools which particularly desire definite religious teaching. It is argued that if these schools could be taken out of the national system and supported exclusively by Grants from Imperial taxes, the Passive Resister who at present objects to any money paid by him in local rates being given to their support, would have no longer any ground of grievance. But the drawback of such a scheme is that the Government could not well give such schools financial support from taxes equal to the average amount spent from rates and taxes in the Local Authority's areas without incurring serious opposition. The Local Authorities at present are clamouring for relief of their education burdens by increased Government Grants, and they would revolt against a proposal to give larger Grants to schools exempted from their control. Besides the more attractive the Government make the financial conditions of "contracting out" the more schools would be likely to avail themselves of such a scheme, as at present many supporters of the denominational schools chafe under the public control to which they have been subjected by the Act of 1902. If any great proportion of the denominational schools were to "contract out" the uniform national system which the country desires would be practically destroyed. It should be added that if the Liberal Party succeed in carrying legislation which will fully satisfy the demands of the Nonconformists they will cause resentment among Anglicans and Catholics, who will find undenominational teaching practically established by the State in the schools of the country for which all have to pay whether they are satisfied with them or not.

SECONDARY AND HIGHER EDUCATION.

Catholics in England for many years have had the choice of numerous excellent Colleges and Boarding Schools for children whose parents could afford to pay a liberal pension. Of late years the restrictions upon the education of Catholics at the Universities of Oxford and Cambridge have been largely modified, with the result that not only are there many young laymen at both Universities, but at St. Edmund's Hall, Cambridge, and at Pope's Hall and Hunter Blair's Hall, Oxford, candidates for the priesthood have an opportunity of following the University course. Steps are being taken to provide for the University training of Catholic women, and facilities already exist for the training of women teachers for Catholic Secondary Schools. Unlike the elementary schools the secondary schools of England which receive aid from Government have no position by Act of Parliament. Secondary education having been left alone by the State until the Act of 1902 which gave power to the Local Authorities to aid or maintain secondary schools out of public funds, there is this anomalous position that whereas no elementary school can be carried on without Government control anyone may open a secondary school. But gradually by giving Grants the Government has been able to bring many secondary schools to some extent under its control. Needless to say the schools to which wealthy parents send their children have held aloof from all Government inspection or control. They have taken no Grants and therefore the Government has obtained no power over them. Other schools have been satisfied to be recognized as efficient by the Government without applying for any financial aid, but six hundred secondary schools with an enrollment of 104,938 scholars are now State aided. Forty-two of these schools with 5,880 scholars are Catholic schools; a fine achievement, seeing that they have all been established without any help from endowments or public money. The aid which is given to secondary schools takes the form of Grants from money voted each year by Parliament, subject to such conditions as

the Board of Education may impose. Hitherto these conditions have not been onerous, nor have they in any way interfered with the religious character of the school, but the new regulations for secondary schools which came into force 1st of August, 1907, have introduced very sweeping changes and have made the conditions on which Grants can be received exceedingly difficult. Taking advantage of the power to attach conditions to Grants to secondary schools the Government have introduced into these schools, practically speaking, the very changes they wished to make in the elementary schools, but have been unable to effect by an Act of Parliament. There being no statute to protect the secondary schools, and the House of Lords having no power over a vote of money, all that the Liberal Government had to do was to embody their changes in new regulations, lay them on the table of both Houses of Parliament for a month, and then failing any action by the Commons they have for the current year the force of an Act of Parliament.

The main changes introduced have been the abolition of religious tests both for the governing body and the teaching staff, the introduction of Cowper-Temple religious teaching into the school, the bringing in of popular control by granting the Local Authority right to make appointment to the governing body and making the Conscience Clause of the elementary schools apply both to day scholars and boarders. The regulations do not compel existing State aided secondary schools to accept these conditions, but they offer them Grants twice as large as they now receive if they consent to accept them. Otherwise they must be content with the present small grants. There is one loophole by which some schools may escape the full force of these changes, viz., the power given to the Local Authority where they consider the school necessary for the locality to ask that the new provisions regarding the religious character of the school may be waived by the Board of Education and the higher grants given. But this exception applies only to existing schools now on the Grant Lists. No new school is to receive Grants unless it accepts all the provisions of the new regulations, nor may any waiver be granted

in its favour. The new conditions are such that no Catholic school could accept, it follows therefore that unless the Local Authorities are favourable and ask for an exception to be made in their case they will have to be content with the small grants on the old scale, and what is still more serious no new Catholic school can receive any Grants at all.

PUPIL TEACHERS' CENTRES AND TRAINING COLLEGES.

The training of Pupil Teachers for the elementary schools is now considered part of the work of secondary education. Formerly these candidates for the teaching profession studied at special Central Schools called Pupil Teachers' Centres. In many cases they passed directly from the elementary school to the training Centre. Recently the Board of Education have required all Pupil Teachers' Centres to be organized in conjunction with a secondary school, and the candidates for pupil teacherships to spend several years in a secondary school before their apprenticeship begins. At the end of the pupil-teachership such candidates as are successful proceed to the training colleges for teachers, either day or residential, where the ordinary course extends over two years. If they pass their college examination successfully they become fully qualified certificated teachers, and proceed to appointments in the elementary schools at commencing salaries of Ninety-five pounds for men, and Ninety pounds for women in the large urban centres. In the rural districts the commencing salaries for assistant teachers are generally considerably lower. The Catholic Training Colleges in England for teachers are well equipped and most efficient. There is one for men at Hammersmith, London, with accommodation for 114 students, and there are six for women with places for 668 students. All these places are at present filled and more students could be received if there were accommodation for them. Hammersmith College is the property of the Catholic Education Council, which is the successor of the Catholic Poor School Committee, which was founded in 1847. All the Colleges for women are the property of religious orders, the oldest and

best known being that of Notre Dame, Liverpool, founded in 1864, which is closely followed by the Sacred Heart College, London, 1873. The other Colleges at Salford, Southampton, Hull and Newcastle-on-Tyne have all been recently established to meet the great increase in the number of candidates for the teaching profession. From the figures given above it will easily be seen that the women outnumber the men to the extent of about 7 to 1. In fact in the Catholic elementary schools there are hardly any Assistant Masters, and in many cases even boys' schools and mixed schools have Head Mistresses. Until 1907 the Residential Training Colleges have always been regarded by the Government as strictly denominational both as to staff and students. Where day training colleges have been established either as part of a residential college or as a separate institution, the Government have insisted on a Conscience Clause for the students as a condition of Grants, but simultaneously with the issue of the new regulations for secondary schools, the Board of Education have made changes in the conditions of admission to Residential Training Colleges. The principal change is that no student shall be rejected on the ground of religious faith or by reason of his refusal to undertake to attend or abstain from attending any place of religious worship or any religious observance, or instruction in religious subjects in the College or elsewhere, nor on the ground of social antecedents or the like. This means that the Government wish to force Catholic Training Colleges to admit all comers whether they be Catholics or not, and the penalty for refusal is to be, first, a heavy pecuniary fine, and secondly, the total withdrawal of all Grants if the refusal is persisted in. Needless to say the Catholic Authorities have firmly intimated to the Government that they cannot consent to admit non-Catholics to their Colleges. As the new regulations do not concern the students now in college, but affect those who enter in September, 1908, it is impossible to say how the matter will end. To sum up the whole position of the Catholic State aided schools in England, it may briefly be said that the price of financial aid from the State is public control by Local Authorities as well

as a Central Department, and limitation as to the freedom of the schools to give religious instruction in what manner they think best, with a veiled threat that if these conditions are not accepted to the full, denominational schools shall cease to exist, and religion shall be banished from the elementary school curriculum.

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DR. JOHN McLOUGHLIN,¹ THE FATHER OF OREGON.

The story of the life of Dr. John McLoughlin is largely the history of the early Oregon Country. Before the treaty of 1846 between our government and England the "Oregon Country" embraced an area of approximately four hundred thousand square miles, and extended from the present northern boundary of California and Nevada to the present southern boundary of Alaska. It was bounded on the east by the Rocky Mountains and on the west by the Pacific Ocean. The great commercial artery of this vast region was the Columbia River with its tributaries. The first permanent settlement on the Columbia was made 1811, when the Pacific Fur Company, under the control of John Jacob Astor, founded Astoria at the mouth of the river. The Pacific Fur Company was taken over in 1813 by the Northwest Company, of Montreal, which continued the fur trade with the Indians until 1821 when it in turn was merged with the historic Hudson's Bay Company. It is on the occasion of this coalition that McLoughlin comes in view as an important factor in the history of the Pacific Northwest. Three years earlier, in 1818, a convention between the

¹Numerous books have appeared dealing with early Oregon history. Of these, some are frankly imaginative; others suffer from sectarian bias. The works that will be found most helpful in regard to the life of Dr. McLoughlin are: "The River of the West," by Mrs. Frances Fuller Victor; "Baneroff's History of Oregon," which is also largely the work of Mrs. Victor; "Dr. John McLoughlin," by Frederick V. Holman, of Portland, Oregon, formerly Director, but now President of the Oregon Historical Society. This work was published in 1907 by The Arthur H. Clark Co., of Cleveland, Ohio. This excellent monograph is the only complete and critical study of the life of McLoughlin which has appeared. It is supplemented by a number of documents of great historical interest, some of which have not been published before. Those interested in knowing more of McLoughlin, of the details of his career in Oregon, and of the unfair treatment of him, should read this monograph. The present article is largely based on Mr. Holman's work. Mr. Holman is not a Catholic.

United States and Great Britain had provided that the Oregon Country should remain free and open to the people of both countries for ten years. This agreement was subsequently extended indefinitely, subject to termination by either party on twelve months' notice. In 1846, at the suggestion of our government the arrangement terminated, and a treaty signed at Washington determined the boundary line between our territory and the Dominion of Canada. The years that intervene between 1818 and 1846 are thus known as the period of Joint Occupancy. It can be readily seen that the administrative problems arising under such conditions would be of an extremely delicate nature and tax the highest executive powers. During almost the whole of this period of Joint Occupancy, Dr. John McLoughlin was autocrat of the entire Oregon Country.

McLoughlin was born October 19, 1784, in Parish La Rivière du Loup, Canada, and was baptized on November 3, of the same year. Both of his parents were Catholics; his father of Irish, his mother of Scotch, descent. The boy seems to have been reared in the home of a maternal grandfather who brought him up in the Established Church of England. It is certain that prior to the date of his conversion to the Catholic faith in 1842 it was his custom at Fort Vancouver to read the services of the English Church to the congregation of officers and employees who attended. The influence of a maternal uncle decided the boy to become a physician. He made his studies partly in Canada and partly in Scotland and probably in France. In early manhood he joined the Northwest Company and was placed in charge of Fort William, the chief depot and factory of the company, situated at the mouth of the Kaministiquia River on the north shore of Lake Superior. Here he met and married the widow of Alexander McKay, a former partner of John Jacob Astor in the Pacific Fur Company. Their union was blessed with four children, all of whom are dead. Several grandchildren survive, but none perpetuates the name McLoughlin.

In 1821 when the Northwest Company was about to coalesce with the Hudson's Bay Company, Dr. McLoughlin as a partner

in the former strongly opposed the combination as unfair and prejudicial to the interests of his Company. When the coalition had taken place, the Hudson's Bay Company officials in recognition of his executive ability appointed him Chief Factor of the Company in the Oregon Country. McLoughlin came overland to Astoria in 1824 and assumed charge of the business interests of the Company. He soon perceived that the great trading post should be located near the confluence of the Willamette and Columbia Rivers. Accordingly he founded Fort Vancouver on the north side of the Columbia River about seven miles above the mouth of the Willamette. In 1839 he constructed a new fort at the distance of a mile from the original fort on the site of the present United States Military Barracks, known as Vancouver Barracks.

With his headquarters at Fort Vancouver Dr. McLoughlin was Chief Factor of the immense commercial interests of the Hudson's Bay Company, in the midst of a hundred thousand Indians. In a letter published in the *Oregon Spectator*, September 12, 1850, McLoughlin speaks of his relations with the Indians: "When the Hudson's Bay Company first began to trade with these Indians they were so hostile to the whites that they had to mount guard day and night at the establishment, have sentinels at the gates to prevent any Indian entering unless to trade, and when they entered to take their arms from them. The Columbia could not be travelled in parties of less than sixty well-armed men; but by the management of the Company they were brought to that friendly disposition that two men for several years back can travel in *safety* between this (Oregon City) and Fort Hall." There were no Indian wars in the Oregon Country during the entire period of McLoughlin's administration at Fort Vancouver from 1824 to 1846. The first Indian war began with the Whitman massacre in 1847, the year after McLoughlin retired from the Hudson's Bay Company. Mr. Holman rightly ascribes this remarkable fact to the commanding personality of the Chief Factor. He writes: "Physically, Dr. John McLoughlin was a superb specimen of man. His height was not less than six feet, four inches. He carried himself as a master, which gave him an

appearance of being more than six feet and a half high. He was almost perfectly proportioned. Mentally he was endowed to match his magnificent physical proportions. He was brave and fearless; he was true and just; he was truthful and scorned to lie. The Indians, as well as his subordinates, soon came to know that if he threatened punishment for an offense, it was as certain as that the offense occurred. He was absolute master of himself and of those under him. He was *facile princeps*. And, yet, with all these dominant qualities, he had the greatest kindness, sympathy and humanity." Shortly after his arrival in Oregon McLoughlin put a stop to the sale of liquor to the Indians. In 1834 a rival trader, named Wyeth stopped selling liquor to the Indians at McLoughlin's request. A few years later an American vessel came to the Columbia River to trade, having a large supply of liquors. The Chief Factor prevented the sale of the liquor to the savages by buying up the entire quantity.

Fort Vancouver was a haven of peace for the early immigrants after their dangerous trip across the plains. All travelers who drifted into the Columbia River country found at the Fort a most hospitable welcome. Nathaniel Wyeth, whom we have instanced as a rival trader, came overland in 1832. His party arrived at Vancouver in a destitute condition. In Wyeth's "Journal" under date of October 29, 1832, we read: "Arrived at the fort of Vancouver. Here I was received with the utmost kindness and hospitality by Dr. John McLoughlin, the acting Governor of the place. Our people were supplied with food and shelter. I find Dr. John McLoughlin a fine old gentleman, truly philanthropic in his ideas." On leaving Fort Vancouver in February, 1833, Wyeth writes: "I parted with feelings of sorrow from the gentlemen of Fort Vancouver. Their unremitting kindness to me while there much endeared them to me, more so than would seem possible during so short a time. Dr. McLoughlin, the Governor of the place, is a man distinguished as much for his kindness and humanity as his good sense and information; and to whom I am so much indebted as that he will never be forgotten by me." And Wyeth was a competitor of the Hudson's Bay Company. Among

others whose experience was similar to that related by Wyeth, was the naturalist Townsend who came to the Fort in 1834. Writing of the reception his party met at the hands of Dr. McLoughlin, Townsend says: "He requested us to consider his house our home, provided a separate room for our use, a servant to wait upon us, and furnished us with every convenience which we could possibly wish for. I shall never cease to feel grateful to him for his disinterested kindness to the poor, houseless and travelworn strangers."

McLoughlin's relations with the early Protestant missionaries form an interesting chapter in the events of this period. The first missionaries to arrive were the Methodist ministers, Rev. Jason Lee and his nephew, Rev. Daniel Lee. They came with Wyeth's second expedition in 1834. The following year, Rev. Samuel Parker, a Presbyterian minister, arrived at Fort Vancouver. Parker returned to the East in 1837, and published a book, entitled "Journal of an Exploring Tour Beyond the Rocky Mountains" in which he speaks of his reception at the Fort in the following terms: "Dr. J. McLoughlin, a chief factor and superintendent of this fort and of the business of the Company west of the Rocky Mountains, received me with many expressions of kindness, and invited me to make his residence my home for the winter, and as long as it would suit my convenience." In the same work under date of Monday, May 11th, 1836, he says: "Having made arrangements to leave this place on the 14th, I called upon the chief clerk for my bill. He said the Company had made no bill against me, but felt a pleasure in gratuitously conferring all they have done for the benefit of the object in which I am engaged." In 1836, two more Presbyterian ministers who acquired a great deal of notoriety in early Oregon history, namely, Marcus Whitman and Henry Spalding, came to Vancouver. They were destitute when they arrived at the Fort. Dr. McLoughlin with his usual kindness furnished them with everything they needed and permitted Mrs. Whitman and Mrs. Spalding to make their home at the Fort for several months while the men were establishing the Mission. Marcus Whitman is the hero whose famous mid-winter ride to save Oregon to the United

States has been recited in prose and verse. This "Whitman Myth" has been exploded by Professor Bourne, of Yale, in his critical study, "The Legend of Marcus Whitman," published in his volume of *Essays in Historical Criticism* (1901).

The Methodist missionaries, as has been said, came in the year 1834. They were received by McLoughlin with his usual open-handed hospitality and were assisted in establishing their Mission, being treated, as Jason Lee says in his diary under date of September 29, 1834, "with the utmost politeness, attention and liberality." At the invitation of Dr. McLoughlin, Jason Lee preached at the Fort. In March 1836 the officers at the Fort made up a purse of more than a hundred dollars which they presented to Lee for the Mission. In fact, from their inception and for some years after, the success of all the missions whether Methodist or Presbyterian was due to the generosity of McLoughlin. This is frankly admitted by Rev. Gustavus Hines, the Methodist author of the *Missionary History of the Pacific Northwest*. In 1837 the Methodist mission was increased by the arrival at Vancouver of a party including Anna Maria Pittman, who soon became the wife of Jason Lee. Early in 1838 Lee went East on business for the Mission. He had been gone three months when his young wife died. With the fine thoughtfulness and sympathy that characterized him, Dr. McLoughlin dispatched a messenger as far as Westport, Missouri, to bear the news to Jason Lee. In view of these acts of kindness the subsequent conduct of the members of the Mission towards Dr. McLoughlin can be read only with astonishment. While Jason Lee was in the East on the occasion just mentioned, he induced the Missionary Board to raise \$42,000 to send a large party of missionaries with plentiful provisions to Oregon on the ship *Lausanne*. The party that reached Vancouver in 1840 on the *Lausanne* is known in Methodist annals as the "great re-inforcement." Among the number were Rev. Alvin Waller and George Abernethy, who was to be steward of the Mission, and who afterwards held the position of Governor during the time of the Provisional Government of Oregon. These men were to cause McLoughlin much trouble. When the *Lausanne* arrived McLoughlin sent fresh provisions

to the members of the "great re-inforcement" and provided for them at the Fort. "Why this large addition to the Oregon Mission and these quantities of supplies, were sent and this great expense incurred," says Mr. Holman, "has never been satisfactorily explained. The Methodist Oregon Mission was then, so far as converting the Indians, a failure." After 1843 the station lost much of its character as a mission and became a trading post.

Meanwhile the Catholic missionaries came on the scene. The first to arrive were Father Francis Norbert Blanchet and Father Modeste Demers, who crossed the Rocky Mountains between the wonderful peaks of Mt. Hooker and Mt. Brown, and reached Oregon in 1838. A few years later the Jesuit Father De Smet came and worked with wonderful results among the Flatheads and Kalispels. It was Father Blanchet, afterwards Archbishop, who established the mission at St. Paul, the oldest Catholic mission in Oregon. It was Father Blanchet, too, who came most intimately in contact with Dr. McLoughlin. During the years immediately following 1838 the two became close friends. It was due to the influence of Father Blanchet that McLoughlin was brought to investigate the claims of the Catholic Church. The only account we possess of the circumstances surrounding the conversion of Dr. McLoughlin is that given by Archbishop Blanchet in his *Historical Sketches of the Catholic Church in Oregon*, published by the Catholic Sentinel Press in 1878. Archbishop Blanchet's book is now very rare. Under the caption, "The Remarkable Conversion of Dr. John McLoughlin," we read: "It is but just to make special mention of the important services which Dr. John McLoughlin—though not a Catholic—has rendered to the French Canadians and their families, during the fourteen years he was Governor at Fort Vancouver. He it was who read to them the prayers on Sunday. Besides the English school kept for the children of the bourgeois, he had a separate one maintained at his own expense, in which prayers and catechism were taught in French to the Catholic women and children on Sundays and week days by his order. He also encouraged the chant of the canticles, in which he was assisted by his wife and daughter who took much

pleasure in this exercise. He visited and examined his school once a week, which was already formed of several good scholars, who soon learned to read French and became of great help to the priest. He, it was, who saved the Catholics of the Fort and their children from the dangers of perversion, and who finding the log church the Canadians had built a few miles below Fairfield in 1836, not properly located, ordered it to be removed and rebuilt on a large prairie, its present beautiful site.

"To that excellent man was our holy religion indebted for whatever morality the missionaries found at Vancouver as well as for the welfare and temporal advantages the settlers of the Cowlitz and Wallamette valley enjoyed at that time. At the time the two missionaries arrived Dr. McLoughlin was absent, but was expected to return in the following September. The good work of that upright man deserved a reward; he received it by being brought to the true Church in the following manner. When he was once on a visit to Fort Nesqually, 'The End of Controversy' by Dr. Milner fell into his hands. He read it with avidity and was overcome and converted by it at once. On his return to Fort Vancouver he made his abjuration and profession of Faith at the hands of the Vicar General, on November 18, 1842. He made his confession and had his marriage blessed on the same day; and prepared himself for his first communion by fasting during the four weeks of Advent which he passed on his claim at the Wallamette Falls, now called Oregon City, in having the place surveyed into blocks and lots. Being thus prepared he made his first communion at Fort Vancouver at midnight Mass on Christmas, with a large number of the faithful women and servants of the Hudson's Bay Company. The little chapel was then full of white people and Indians; it was beautifully decorated and brilliantly illuminated; the *plain chant* was grave; the chant of the canticles of Noel in French and Chinook jargon, alternately by two choirs of men and women, was impressive; as well as the holy performance around the altar; in a word, it was captivating and elevating to the minds of the faithful commemorating the great day of the birth of our Savior."

Archbishop Blanchet then observes that on a similar occasion the following year, 1843, Hon. Peter Burnett, afterwards first Governor of California, received the impressions of the Catholic Church which eventually led to his conversion. Burnett was leader of the company of immigrants who came to Oregon in 1843 and as a guest of Dr. McLoughlin attended midnight Mass on Christmas of that year. Burnett relates this event in the Preface to his book entitled, "The Path which led a Protestant Lawyer to the Catholic Church." Reverting to Dr. McLoughlin, Archbishop Blanchet continued (page 70). "From the time of his conversion till his death, Dr. McLoughlin showed himself a true and practical Christian and a worthy member of the Holy Church; never missing the divine services of Mass and Vespers on Sundays and Holy days; going to the holy table nearly monthly and preaching strongly by word and example. On going to church each Sunday he was often accompanied by some Protestant friends; one of them inviting him to go and assist at the service of their church, he answered him: 'No sir, I go to the Church that teaches truth, but not to a Church that teaches error.' On hearing of this great man the Holy Father, Pope Gregory XVI, sent him the insignia of the Knights of the distinguished Order of St. Gregory, which Archbishop Blanchet delivered him on his return from Europe in August, 1857 (?)." It was in 1846 that McLoughlin was knighted.

At the time of his conversion McLoughlin's fortunes and powers were at their zenith; his prospects were golden. During the years of his administration at Fort Vancouver he had built up the business of his Company to enormous proportions. The Indians were peaceful and obedient and he commanded the respect as well as the obedience of the officers and employees of the Company. His salary reached the, for those times, almost princely sum of \$12,000 annually. He had completed his fifty-eighth year with the physical and mental powers of the very prime of manhood. Joining the Catholic Church at this time was, humanly speaking, most ill-advised. To the prejudice against McLoughlin as a British subject before and during the "54-40 or fight" campaign of Polk in 1844, was added the

prejudice against him as a Catholic which as Mr. Holman remarks, was intensified locally in Oregon by "a partial success of the Roman Catholic missionaries with the Indians, where the Protestants had failed." Then, there was also McLoughlin's land claim at Oregon City which was coveted by members of the Methodist Mission, and of which we shall have occasion to speak later on. The ten years following the conversion of McLoughlin were to witness important developments in the Oregon Country.

Beginning with 1842 a tide of immigration set toward Oregon from the Eastern States. Of the one hundred and twenty-five persons who came in 1842 very few remained in Oregon. On their arrival they were assisted very generously by Dr. McLoughlin and when nearly half of their number set out for California a few months later, they were furnished by him with supplies with the understanding that they would repay the Hudson's Bay Company's agent, at Yerba Buena (now San Francisco). Most of them did not pay and McLoughlin assumed personal responsibility for their indebtedness to the Company. The first great influx of home-builders came in 1843. The company, consisting of nearly nine hundred persons, set out from Independence, Mo., on their long and tedious journey across the plains and mountains. They were lead by Hon. Peter H. Burnett, who became the first Governor of California, and J. W. Nesmith, afterwards United States Senator from Oregon. On reaching the Columbia River they followed its course. Their greatest difficulty was in getting from the upper to the lower Cascades. As the rafts could not be taken over the rapids it was necessary to cut a trail around the Cascades. Meanwhile the rains set in. The condition of the immigrants became desperate. They had not anticipated such hardships and were ill prepared for them. Few had sufficient food or clothing and many were absolutely destitute. Dr. McLoughlin came to their relief. He furnished boats to carry them from the Cascades to Vancouver. He sold supplies to those who were able to pay and gave credit without collateral to all who were in want. By his orders the sick were nursed and cared for in the Company's hospital at the Fort. While the immigrants were following the course of the Columbia River, The Dalles Indians

plotted to massacre the entire party. One can readily see what would have been the result of such a catastrophe. It would have prevented for many years the development of the Oregon Country by the Americans and this is precisely what the Hudson's Bay Company would have desired. They wished to prevent the settlement of the country so as to keep it a rich field for their exploitation,—a wild country for wild animals. To carry out the wishes of his Company, Dr. McLoughlin need only have permitted events to take their course. The Indians would have effectually discouraged immigration and the Oregon Country would have been saved to Great Britain and the Hudson's Bay Company for years to come. But McLoughlin put aside the interests of company and country to protect the higher interests of humanity. We learn from his own pen how the massacre was averted. In a document now in the possession of the Oregon Historical Association he says: "In 1843, about 800 immigrants arrived from the States. I saw by the look of the Indians that they were excited and I watched them. As the first stragglers were arriving at Vancouver in canoes, and I was standing on the bank, nearer the water there was a group of ten or twelve Indians. One of them bawled out to his companions, 'It is good for us to kill these Bostons (Americans).'

Struck with the excitement I had seen in the countenances of the Indians since they had heard the report of the immigration coming, I felt certain they were inclined to mischief, and that he spoke thus loud as a feeler to sound me, and to take their measures accordingly. I immediately rushed on them with my cane, calling out at the same time, 'Who is the dog that says it is a good thing to kill the Bostons?' The fellow trembling, excused himself, 'I spoke without meaning harm, but The Dalles Indians say so.' 'Well,' said I, 'The Dalles Indians are dogs for saying so and you also,' and left him. I had done enough to convince them I would not allow them to do wrong to the immigrants with impunity. . . . I immediately formed my plan and kept my knowledge of the horrid design of the Indians secret, as I felt certain that if the Americans knew it, these men acting independently of each other would be at once for fighting, which would lead to their total destruction,

and I sent two boats with provisions to meet them; sent provisions to Mr. Burnett . . . being confident that the fright I had given the Indians who said it was a good thing to kill the Bostons, was known at The Dalles before our boats were there, and that the presence of the Hudson's Bay Company people, and the assistance they afforded the immigrants, would deter the Indians from doing them any wrong, and I am happy to be able to say that I entirely succeeded."

When the immigrants arrived at their destination their trials did not cease. They had come in the fall of the year and were without provisions. The problem was to provide for their needs until the next harvest, if, indeed, they should have a harvest. Again McLoughlin came to their relief without solicitation. He furnished the necessary supplies, gave credit, supplied food and clothing and loaned the settlers seed wheat and farm implements. All this, it will be remembered was strictly against the regulations and policy of the Hudson's Bay Company. McLoughlin assumed personal responsibility for the payment of these debts, to his subsequent sorrow. In referring to the treatment accorded to the immigrants Mr. Burnett who lead the party wrote in his *Journal of travels*: "The kindness of Dr. McLoughlin to this emigration has been very great. He furnished them with goods and provisions on credit, and such as were sick were sent to the Hospital free of expense where they had the strict and careful attendance of Dr. Barclay, a skillful physician. . . . Had it not been for the kindness of this excellent man (McLoughlin) many of us would have suffered greatly." Much more could be quoted from immigrants of 1843 to the same effect.

The following year witnessed an increased immigration. About fourteen hundred persons formed the company. A large part of their goods and provisions were lost in the long journey. Again Dr. McLoughlin came to the rescue. John Minto, one of the pioneers of 1844 states that the immigrants of that year descended the Columbia River in boats furnished from the Fort; the hungry were fed and the sick cared for and nursed in the hospital. Another pioneer of 1844, Joseph Watt, gives the following account in his "*Recollections of Dr. John*

McLoughlin:" "We had eaten the last of our provisions at our last camp, and were told by Hess (whom McLoughlin had sent with a bateau to bring the party down the Columbia) that we could get plenty at the fort, with or without money;—that the old Doctor never turned people away hungry. This made us feel quite comfortable, for there was not a dollar among us. . . . We soon found the Doctor in a small room he called his office. . . . We then made known to him our wants. We were all out of provisions." McLoughlin offered to supply provisions at the Fort for their immediate necessity. "Several of our party broke in, saying: 'Doctor, I have no money to pay you, and I don't know when or how I can pay you.' 'Tut, tut, never mind that; you can't suffer,' said the Doctor. He then commenced at the head man saying, 'Your name, if you please; how many in the family, and what do you desire?' Upon receiving an answer, the Doctor wrote an order, directing him where to go and have it filled; then called up the next man, and so on until we were all supplied. . . . Such was the case with every boat load, and all those who came by land down the trail. . . . We did not know that every dollar's worth of provisions, etc., he gave us, all advice and assistance in every shape was against the positive orders of the Hudson's Bay Company. . . . In this connection I am sorry to say that thousands of dollars virtually loaned by him to settlers at different times in those early days was never paid, as an examination of his books and papers will amply testify."

In 1845, about three thousand people came to Oregon. There was quite as much destitution among the new arrivals as there had been during the preceding years. Mrs. Perry, who still lives at St. Helen's, Ore., was one of the immigrants of 1845. She informed the present writer that the company become destitute of provisions long before they reached Oregon. Fortunately, in those days the countless buffaloes that ranged the plains furnished means of sustenance. Mrs. Perry continued: "No food ever tasted better than the buffalo meat dried in the dust as it hung on strings on the side of the immigrant wagon. When the lower Cascades were reached we were met by a bateau sent by Dr. McLoughlin with provisions for the party. Each

family was supplied with flour enough for one baking." Another pioneer of 1845, who has left an account of the arrival of the party in Oregon was Stephen Staats. "On our arrival (at Oregon City)," said Mr. Staats, in his address before the Oregon Pioneer Association in 1877, "those of us in advance were kindly and hospitably received by old Dr. McLoughlin. He immediately furnished us with provisions, without money and without price." The immigration of 1845 is the last with which we are concerned here. Before the arrival of the immigrants the following year, McLoughlin's resignation from the Hudson's Bay Company had taken effect.

In forming any adequate estimate of the assistance rendered by McLoughlin to the early immigrants, two facts must be borne in mind, namely, that his action was in direct opposition to the policy of his Company, and that while he was performing these works of kindness he was aware that members of the Methodist Mission were trying to rob him of his extensive land claim at Oregon City. Of this injustice we shall speak presently. In answer to the question whether the Secular Department of the Methodist Mission assisted the early immigrants in a way similar to what was done by Dr. McLoughlin, Mr. Holman writes (page 89): "If so, I have found no trace nor record of it. Undoubtedly Methodist missionaries, individually, did many kindly acts to destitute immigrants. Had Dr. McLoughlin acted with the supineness of the Methodist Mission towards the immigrants of 1843, 1844, and 1845, and especially that of 1843, the consequences would have been terrible."

The Hudson's Bay Company, as has been said, was opposed to the humanitarianism displayed by Dr. McLoughlin. In 1845 Capt. Warre and Lieut. Vavasour, of the British army, were sent to Oregon as spies. They remained in the neighborhood of Vancouver for some time and were present when McLoughlin succored the American immigrants of 1845. They also learned how he had given assistance to the settlers of preceding years and they charged him in their report with being unfaithful to his country and to his company. As regards the claims of England, it will be remembered that the Oregon

Country during McLoughlin's administration was in a condition of Joint Occupancy as provided by the Convention of 1818 between our country and Great Britain. Consequently American citizens in the Oregon Country had precisely the same rights as had British subjects. The Hudson's Bay Company had, indeed, a monopoly of the fur trade from the British government, but with the express stipulation that American traders should not be interfered with. The special advantages of the Company had enabled it to maintain a practical monopoly in Oregon for a quarter of a century and it naturally enough came to regard the Americans as trespassing on its private reserves. Dr. McLoughlin answered the charge in a dignified manner. He pointed out that his action was for the best interests of the Company; he had neither the right nor the power to drive the Americans out of the territory; consequently he did his best to prevent them from becoming idle and dangerous to the Company. He admitted giving assistance to the early immigrants, saving the lives and property of the sick and destitute, and of making it possible for the settlers to raise a crop for themselves and for the next year's immigrants, instead of permitting them to become dependent on the Company for support. "If we had not done this," said he, "Vancouver would have been destroyed and the world would have judged us, treated as our inhuman conduct deserved; every officer of the Company, from the Governor down, would have been covered with obloquy, the Company's business in this department would have been ruined, and the trouble which would have arisen in consequence would have probably involved the British and American nations in war. If I have been the means, by my measures of arresting any of these evils, I shall be amply repaid by the approbation of my conscience."

Sir George Simpson, who was Governor-in-Chief of the Hudson's Bay Company, criticised McLoughlin very severely for assisting the Americans. The correspondence became very bitter. McLoughlin declared that no person possessed of common humanity could do otherwise than he had done. This brought back the command from Simpson to render no more assistance to the immigrants under any circumstances. Mc-

Loughlin replied with his resignation; "If such is your order I will serve you no longer." That was in 1845. Twelve months had to elapse before the resignation became effective. In 1846 he retired to Oregon City to pass his remaining days on the land claim he had taken up as early as 1829. As Chief Factor he had received \$12,000 annually and despite the loss of many thousand dollars through the fault of the early immigrants, he was still a wealthy man for those days. He looked forward to a peaceful and happy old age in his new home. But he was destined to bitter disappointment in his hopes.

Before McLoughlin retired to Oregon City in 1846, his land claim had been disputed by members of the Methodist Mission. Late years have brought into prominence the Oregon Land Frauds. The events which we shall now narrate may well be called the 'Original Oregon Land Fraud.'

In 1829, several years before the arrival of any of the Mission party, McLoughlin had taken possession for himself as a personal claim, of the present site of Oregon City with the water power at the falls of the Willamette River and also of an island situated near the crest of the falls, later known as Governor's Island, but now called Abernethy Island. The position of the island made it extremely valuable for the use of water-power. It is now the site of a station of the Portland General Electric Company. In 1829 Dr. McLoughlin began the erection of a saw-mill at the falls. Three years later he had a mill-race blasted out of the rocks at the head of the island. In 1840 Rev. Jason Lee, Superintendent of the Methodist Mission applied to him for the loan of some timbers with which to erect the Mission building. McLoughlin gave him the timbers and a piece of land on which to build. Within a short time after the arrival of the ship *Lausanne* in 1840, with the "great reinforcement" for the Methodist Mission, there appeared a disposition on the part of Rev. Alvin Waller, who was given charge of the local mission near Oregon City, to defraud McLoughlin of his land claim. The following year another representative of the Mission, named Hathaway, began to build on the island. McLoughlin protested and Hathaway ceased building. In 1842 McLoughlin became a Catholic. He spent the month of De-

ember of that year on his claim laying it out into blocks and lots and gave it the name 'Oregon City.' Five days after McLoughlin's conversion, Hathaway deeded the island to the Oregon Milling Company, most of the members of which belonged to the Methodist Mission. By this deed Hathaway conveyed to that Company all his "rights" (*sic*) to the island, and further undertook to defend the title against all persons " (the Lord excepted)." Of course, Hathaway had absolutely no "right" to the island. He had "jumped" McLoughlin's claim. The island was subsequently "conveyed" to Governor Abernethy; whence the name Abernethy Island. In 1849 Abernethy in turn conveyed his title to the island to W. P. Bryant, the first territorial Chief Justice of Oregon. Judge Bryant's district included Oregon City. One can readily see what chance of legal redress now remained. While Hathaway was religiously conveying rights and titles to an island he never owned, the Rev. Alvin Waller retained legal counsel and laid claim to all of the rest of McLoughlin's land. In order to avoid trouble McLoughlin bought up Waller's ridiculous pretensions. For the consideration of five hundred dollars Waller surrendered to McLoughlin "all claims, rights and pretensions whatsoever" to the tract of land in dispute. This was in 1844. Apparently the trouble was definitely settled; in reality it had just begun.

The conspiracy against McLoughlin assumed definite form in 1849 when Samuel Thurston was elected Territorial Delegate to Congress from Oregon through the efforts of the Mission Party. The legislation in which Oregon was chiefly interested at that time was the passage of a land bill by which settlers could obtain a legal title to their land. And with Thurston manipulating this piece of legislation, we come to the event we have called the Original Oregon Land Fraud. The Oregon Donation Land Bill, the passage of which was urged by Thurston, was so framed as to secure to the early settlers a title to their lands, with one specific exception. By the terms of Section Eleven of the Bill, the Oregon City Claim (*i. e.* Dr. McLoughlin's land) was to be put at the disposal of the Legislative Assembly for the establishment of a State University. It was further provided that Abernethy Island and such lots in

Oregon City as were held by anyone except Dr. John McLoughlin should be secured to the respective holders. The effect of this section of the Bill was simply to confiscate by Act of Congress all of McLoughlin's land, amounting to nearly six hundred and forty acres, including the site of Oregon City. All persons who had secured pieces of land from McLoughlin, previous to March 4, 1849, whether fraudulently, *e. g.* the Abernethy Island, or by purchase, were to be confirmed in their title. To secure the passage of a Bill containing such an iniquitous provision required more than ordinary duplicity. Thurston came to the task fully prepared to carry out the behests of those to whom he must look for re-election. To compass his ends he issued a letter to the members of the House of Representatives concerning the proposed Bill, and in particular, concerning Section Eleven. The part of the letter devoted to the discussion of McLoughlin's claim is a tissue of deliberate falsehoods. Among other mis-statements, Thurston declared: "This claim has been wrongfully wrested by Dr. McLoughlin from American citizens. The Methodist Mission first took the claim, with the view of establishing here their mills and Missions. They were forced to leave it under the fear of having the savages of Oregon let loose upon them; and, successively, a number of citizens of our country have been driven from it while Dr. McLoughlin was yet at the head of the Hudson's Bay Company, west of the Rocky Mountains. Having at his command the Indians of the country, he has held it by violence and dint of threats up to this time." Again; "He (McLoughlin) is still an Englishman, still connected in interests with the Hudson's Bay Company, and still refuses to file his intentions to become an American citizen."

McLoughlin had declared his intention of becoming an American citizen on May 30 of the previous year and had voted at the general election in June against Thurston as Thurston was well aware. The calumny that McLoughlin had wrongfully wrested the claim from American citizens was so outrageous that Thurston thought it best to keep his letter to the Representatives from becoming known in Oregon until after the pass-

age of the Bill. The only copy of the letter that reached Oregon before that date bore on the reverse side in Thurston's handwriting the following note:

"Keep this still till next mail, when I shall send them generally. The debate on the California Bill closes next Tuesday, when I hope to get it passed—my land bill; keep dark till next mail.

"THURSTON."

"June 9, 1850."

No wonder he wished the proceedings to be kept in the dark. They would not bear the light.

In the debate on the Bill, Thurston declared that the Hudson's Bay Company had been waging war on our country for forty years. He continued: "Dr. McLoughlin has been their chief fogleman, first to cheat our government out of the whole country, and next to prevent its settlement. In 1845 he sent an express to Fort Hall, 800 miles, to warn American emigrants that if they attempted to come to Willamette they would all be cut off; they went and none were cut off. How, sir, would you reward Benedict Arnold, were he living? He fought the battles of the country, yet by one act of treason forfeited the respect of that country. A bill for his relief would fail, I am sure; yet this bill proposes to reward those who are now, have been, and ever will be more hostile to our country—more dangerous because more hidden, more jesuitical."

As soon as it became generally known that Thurston was resorting to falsehood and calumny to deprive Dr. McLoughlin of his land a public mass meeting of protest was held in Oregon City. A resolution was drafted repudiating the selection of McLoughlin's property for a University reservation, declaring that McLoughlin "merits the gratitude of multitudes of persons in Oregon for the timely and long continued assistance rendered by him in the settlement of this Territory." A memorial was sent to Congress setting forth that McLoughlin was justly entitled to his land claim. But the Bill had become a Law before the memorial reached Washington and the attention of Congress was being devoted to more important concerns than the property rights of an old man in the wilds of Oregon. Shortly after the passage of the Bill a mass meeting was held

at Salem, the stronghold of the mission party. Resolutions were drawn up strongly upholding the action of Thurston; declaring that "the Hudson's Bay Company, with Dr. McLoughlin as their chief fugleman, have used every means that could be invented by avarice, duplicity, cunning and deception to retard American settlement, and cripple the growth of American interests in Oregon." And the framers of this resolution were of the men whom Dr. McLoughlin had fed and clothed and housed. He had cared for their families and nursed their sick. He had loaned them thousands of dollars which they had never returned. He had saved them from the cruelty of the Indians. And this was their expression of gratitude!

In 1854 the lower house of the Oregon Legislature refused to memorialize Congress in favor of the restitution of McLoughlin's claim to its rightful owner, and even a resolution expressing the gratitude of Oregon for McLoughlin's work was indefinitely postponed. And so the Father and benefactor of Oregon became impoverished; his lands confiscated, his extensive improvements rendered useless and unsaleable, his very home taken from him by the iniquitous conspiracy. He was indeed suffered to occupy the house simply because no one had any interest in evicting him. It was no longer his. In a document already referred to, Dr. McLoughlin thus sums up the results of his labors in the Oregon Country: "I founded this settlement and prevented a war between the United States and Great Britain, and for doing this peaceably and quietly, I was treated by the British in such a manner that from self-respect I resigned my situation in the Hudson's Bay Company's service, by which I sacrificed \$12,000 per annum, and the 'Oregon Land Bill' shows the treatment I received from the Americans." Fortified by the last rites of the Church Dr. McLoughlin died at Oregon City, September 3, 1857, a broken-hearted man. His body lies in the churchyard. The place is marked by a simple stone.

In October, 1862, three years after Oregon had become a State, the Legislative Assembly did tardy justice to the memory of McLoughlin by returning to his heirs the confiscated land claim. Twelve years had elapsed since the passage of the

Oregon Donation Land Bill reduced him to destitution, and five years had flown since his body had been laid in the churchyard. Dr. John McLoughlin was beyond power of legislative enactments, but the State of Oregon did credit to itself by this official condemnation of the conspiracy against its greatest benefactor. Still no appropriate recognition of the services of McLoughlin has yet been shown by the Oregon Country. In 1887 the people of Portland had a life sized portrait of McLoughlin painted for the Oregon Pioneer Association. The portrait now hangs in the place of honor in the Senate chamber of the State Capitol at Salem. In St. John's Catholic Church, at Oregon City, is to be seen a memorial window representing McLoughlin as a knight of St. Gregory. The most fitting monument yet erected to his memory is the parish school, at Oregon City, named in his honor the 'McLoughlin Institute,' which was dedicated with fitting ceremonies and addresses on Sunday, October 6, 1907.

The Catholics of the Pacific Northwest may claim as their own the 'Father of Oregon', they have a hero that is found without blemish. "Of all the men," says Mr. Holman, in the concluding paragraph of his 'Life of McLoughlin,' "whose lives and deeds are essential parts of the history of the Oregon Country, Dr. John McLoughlin stands supremely first—there is no second. In contemplating him all others sink into comparative insignificance. You may search the whole world, and all its histories from the beginning of civilization to today, and you will find no nobler, no grander man than Dr. John McLoughlin. His life and character illustrate the kinship of man to God. He was God-like in his great fatherhood, in his great strength, in his great power, and in the exercise of his strength and of his power; he was Christ-like in his gentleness, in his tenderness, in his loving-kindness, and in his humanity."

EDWIN V. O'HARA.

PORTLAND, OREGON.

CATHOLIC SOCIAL ACTIVITY IN EUROPE.

In the preface to his latest book,¹ Professor Max Turman, of the University of Fribourg, declares that for the Catholics of France the supreme need of the hour is the mutual reconciliation and the union of all men of good will who appreciate moral and spiritual ideals. He believes that the field of social endeavor presents splendid opportunities for meeting this need, and submits the studies and discussions contained in this volume as proofs and illustrations of his faith.

The book is divided into four parts, of which the first deals with the Industrial World; the second, with the Rural World; the third, with Certain Organizations for Social Propaganda; and the fourth, with Some Social Laws and Facts. In the opening chapter he calls attention to the lack of social training in the schools and colleges of France, and points out the great need of such training for an employer or director of industry. An employer cannot adequately fulfill his directive and industrial functions except he is personally acquainted with his employees, thinks of them always as human beings, and takes a sympathetic interest in their families, homes, and general conditions of life. To this end experience is, indeed, necessary, but there is also need of instruction in the moral and social principles that should be applied in his relations with his employees. As an illustration of the difficulties and the opportunities bound up with this neglected side of the employer's function, the author cites the experience of M. Emmanuel Rivière. When this gentleman took control of the "Grande Imprimerie" at Blois, he found a great deal of Sunday work, many operatives absent from the shops on Mondays, much drunkenness, and very little practical Catholicity. His first steps were to abolish the practice of working on Sunday, to insist upon promptness and regularity, and to forbid smoking and drinking in the establishment. He was fully aware that

¹ "*Activités Sociales*," par Max Turman, VIII, 393, 2ième ed., Paris, 1907.

these regulations would be resented by the workers, but he deliberately set himself the task of making them popular. Assembling his employees, he informed them that henceforth they were to meet him regularly for the sake of mutual acquaintance, the prosperity of the industry, and their own as well as his welfare. Notwithstanding the suspicion and indifference with which this proposal was received, he persevered until he had convinced them of his good will and sincerity, and made them responsive to his plans and devoted to his interests. Space is wanting for a detailed description of the complete and manifold success, material, moral and religious, that followed his efforts. Fundamentally it was all due to his deep and disinterested love for every one of his workers. This love he was able to prove by deeds, by the knowledge, interest, and sympathy which he manifested concerning their conditions, needs, and aspirations.

It must be confessed that the achievement of M. Rivière would probably not make a strong appeal to the average American. In the first place, the plan seems to be quite inapplicable to businesses of great size, especially those conducted by corporations. That a large proportion of modern employers do treat their employees as so many machines, so many units of labor force, is practically if not literally true. It is true of many industries whose directors have humane instincts and wish to treat their "hands" humanely; nay, who do accord such treatment to those employees with whom they come into frequent personal contact, such as their domestic servants. But the very magnitude of the business, we are told, renders any other course impossible. Now this view contains much exaggeration. Be the industry never so large, say, a trans-continental railroad or a steel trust, its subordinate managers, such as heads of departments, superintendents, foremen, and overseers, who have continuous personal association with those employees over whom they exercise immediate control, could manifest a sympathetic personal interest in the lives of these men, and could exhibit those proofs of human feeling and kindness which would at once benefit, please, and conciliate them. Such a policy could

be enforced, just like any other policy, by the supreme authority in the industry.

An arrangement of this sort is feasible even in joint-stock companies. The common saying that corporations are soulless, though figurative and harsh, is strictly true as to one aspect of the corporation, and is true of almost all aspects of many corporations as now administered. It is strictly true, in the sense that there is no single person vested with complete control of the business. It is true in a much wider sense, inasmuch as the members of the corporation do not regard themselves as personally responsible for its faults, whether of commission or omission. The executive officers and the directors hold themselves accountable to the stockholders, as provided in the organic articles of the company; but they rarely feel any serious moral responsibility toward the general public. On the other hand, the shareholders acquit themselves of personal responsibility for the acts of the corporation on the ground that their part in its management is so indirect and remote. The practical consequence is that moral accountability for corporate misconduct is not accepted by any human being. But this extraordinary condition is not at all necessary. The corporation is not a Frankenstein beyond the control of its members. The respective conceptions of their position and duties so complacently adopted by directors and individual stockholders are both false. The obligation of treating employees humanely, and dealing fairly by consumers, exists just as truly as in the private business; and it rests upon both the officers and the general body of the stockholders in proportion to their respective functions and powers. If the former would compel all subordinate managers to attend to the social and human side of their directive functions, the body of the stockholders would no longer be able to shirk their share of the responsibility. They would be forced either to approve the action of their representatives, or to repudiate it and thus become directly chargeable with neglect of duty.

The objections that we have been considering are wholly without application to the multitude of small industries. In all of these the establishment of personal and mutually helpful

relations between employer and workers is easily attainable. In the great majority of them, however, no attempt is made to realize this condition.

Again, the conduct of M. Rivière is apt to strike many as patronizing, condescending, harmful to the independence and self-respect of the workers. It did very well for the Middle Ages, when the laborer looked up to the employer as his "master," and the latter felt bound to take care of the former in much the same sense that he felt bound to take care of his own children. At any rate, it is unsuited to the workers of America. For these do not "look up" to their employer; they look him straight in the face, as equal to equal. What they demand is justice, not charity or patronage. And leaders of opinion, whether lay or clerical, who preach amicable relations, charity, and personal sympathy between employer and employee, do but utter empty and unwelcome platitudes.

Here, too, we have a little truth combined with much exaggeration. Undoubtedly the laborer's conception of his position has changed with the change in the position itself. He no longer regards himself as a semi-servile or semi-filial dependent, but as an equal of his employer; and he does demand justice and resent condescending patronage. And all who believe in democracy, yes, in Christian democracy, ought to rejoice in this later and more reasonable attitude. Nevertheless this attitude is entirely compatible with personal interest and solicitude on the part of the employer. No matter how fully the claims of justice and of democracy are satisfied in the wage-contract, there will always be room for the duty of Christian charity. In industrial relations, as well as elsewhere, this means simply the Golden Rule. How many employers seriously put themselves the question: "Should I approve the conduct of an employer who should compel me to live in the conditions in which these employees of mine now live?" The attitude of the average employer—habitual and subconscious rather than actual and deliberate, yet dominative practically—is that the laborer is an inferior sort of being whose inferior needs and outlook readily enable him to put up with almost any condi-

tions of existence. This complacent assumption very few employers take the trouble to put to the test of concrete, personal inquiry. Such negligence is a violation of charity, a failure to recognize the laborer as a man and a brother. On the other hand, the conduct of M. Rivière, and of every other employer who strives to know, consult, sympathize with, and promote the welfare of his employees is merely the Golden Rule applied to the relations of employment. When undertaken in the spirit of true charity, these actions differ entirely from patronizing and condescension, and they have never yet been resented or refused by any group of laborers. Even in our day workingmen complain loudly that the employer has no thought of them as fellowmen, that he is wholly indifferent to any other bond than the "cash-nexus."

Indeed, the more careful an employer is to safeguard the principles of justice and democracy in dealing with his employees, the more likely is he to comply with the requirements of charity. Contrariwise, the man who ignores the former will also neglect the latter; for justice, democracy, and charity all imply a due regard for the personal dignity of the individual and his equal worth with other individuals. So, when an employer refuses to discuss questions of business with his men his refusal is in most cases dictated by a belief that they are not his equals in any concrete sense, that his position as employer makes him their superior in many other respects, and that they are not co-operators with him, but merely instruments in carrying on what is exclusively *his* business. This attitude is in reality a survival of the ancient relation of master and serf, but divorced from the accompanying feeling of personal solicitude. Organization and collective bargaining have diminished considerably this arrogance on the part of employers, by compelling them to meet their employees on an equal footing, but the good work should be carried much further. The whole situation may be summed up somewhat as follows: Both charity and justice demand that the employer treat his workers as human beings who have the same nature and needs as himself; that he should therefore know how far these needs are met by the

wages and other conditions of work which obtain in the industry; that if any of them are unable to live decent human lives in the present conditions, he should voluntarily apply a remedy. How many employers take the trouble to ascertain the minimum reasonable cost of supporting a family, and compare this with the wages that they pay? If his business will not permit him to give fair compensation he ought to take the workers into his confidence, and show them the actual impossibility of doing more. This much he owes to them as men and brothers.

Professor Turman truly and pertinently observes that the policy through which M. Rivière won the good will of his employees will be followed by similar results among men generally, as soon as it shall be intelligently adopted by those who wield any kind of authority. "The day when the people of France perceive that we love them, without any hidden motives (*arrière pensée*) of politics or ecclesiasticism, that day hostile laws and decrees will become impossible of application" (p. 13).

The humane theories and practices of M. Rivière have been applied on a larger scale and in a more developed manner in the factory of Leon Harmel, near Rheims. This forms the subject of the author's second chapter. More than twenty years ago Harmel established a "board of control" composed of representatives of his employees both male and female. These meet with him every fifteen days to discuss the interests of the business and of its employees. By this means they are enabled and encouraged to get beyond the foreman, and come into personal contact with M. Harmel himself. So well has the experiment worked that the relations between employer and employees, the material condition of the latter, and the general features of the establishment are almost ideal. Shop discipline is so well maintained that the fines for infractions do not exceed fifteen francs per year among five hundred workers; the employees are exceptionally long-lived and their families numerous; accidents have been reduced to a minimum and the victims properly cared for; in the matter of apprenticeship the interests of the

learner, the skilled worker, and the business have been all given due consideration; with a working day of ten-and-one-half hours, the product is as large as it was when the daily period was one of twelve hours, and the reduction has had a good effect upon the morals of the workers; wages are fixed with the co-operation and consent of the "board of control;" the amount of remuneration required to maintain a decent standard of living is carefully determined, and all families whose total income does not reach this amount are subsidized out of a fund provided by M. Harmel; the aged are given tasks suitable to their strength, and receive a pension when they are no longer able to work. In a word, the policy is to treat the workers as human beings who have definite needs, definite rights, a sense of self-respect, and the capacity to respond to humane treatment. Harmel encourages his employees to feel that the business is in some sense theirs, and that as co-operators with him they have a right to meet him on an equal footing for the discussion and determination of all matters that concern both them and him. In so far as practicable, the enterprise is conducted as an industrial democracy, based upon the principles of Christian morality.

The author concludes the first part of his work with an account of an association of Catholic workers, known as "*le syndicat des Petits-Carreux*." It is open to laborers in every branch of industry, and its primary object is to extend the advantages of organization to Catholics who are unwilling to enter anti-Catholic and socialistic unions. Among its particular aims are: to obtain work for unemployed members; to secure a minimum wage; to perform the functions of a mutual aid society; and to help men to increase their efficiency and better their position generally. It also acts as a co-operative purchasing association. Although composed exclusively of Catholics, it is affiliated with the International Association of Workmen.

The very general use of machinery in agriculture has effected the "industrialization" of that business, as is seen in the decreasing number of small proprietors and the increasing num-

ber of wage-workers. Changes of this sort tend to confirm the socialist theory of economic evolution, and are favorable to socialist propaganda. Nor has the opportunity been neglected. Efforts to organize the rural workers on the basis of socialist principles have been active and widespread, and have met with considerable success, especially among the woodcutters and the vineyard laborers. To counteract this movement an association has been formed which aims to include all agricultural laborers of every description, and there have also been organized mixed unions of proprietors and wage-earners; but they are both too young to justify predictions concerning their future. Another evil that has resulted from the introduction of machinery is a decrease of rural employment, and a consequent migration of large numbers to the cities. Moreover, many of those who remain are obliged at certain seasons of the year to find work elsewhere. In the interests of these latter Catholic associations have been formed which provide insurance, prevent exploitation, and strive to keep the absent workers in touch with their homes.

But the greatest institution that exists in France for the improvement of rural life is that of the "*jardins ouvriers*," or workingmen's gardens. Realizing that the unoccupied land in the vicinity of his town (Fourmies) could be made to supplement the insufficient earnings of the urban laborers, the Abbé Gruson bought, in March, 1900, 75 *ares*, called together 28 heads of families, and informed them that they could have equal shares of this tract if they would do their best to cultivate it for the benefit of their families. The men heard the announcement gladly, but hesitated, evidently fearing that they would be expected to attend Mass and to vote for the *curé's* candidates at the municipal elections. They were promptly reassured: "To assist at Mass on Sunday is for Catholics a grave obligation. As your pastor I am bound to call your attention to that obligation as often as occasion presents itself. If you heed my directions you do right; if you do not heed them you do wrong. But I shall not on that account deprive you of your garden; for, whether or not you fulfill your religious duties, you have always

the same need of vegetables" (p. 151). The offer was accepted, the project was successfully carried out, more land was bought and more gardens established, until in 1905 they numbered at Fourmies alone 450, and were providing an important portion of the livelihood of 2,300 persons. The total number of persons benefited throughout France by *jardins ouvriers* had in the same year reached 45,000. Furthermore, the Abbé Gruson found that the health, morals, and religious attitude of his people were not less favorably affected than their material conditions. By means of this enterprise he has got into contact with the members of his flock, disarmed prejudices, and considerably increased the number of those who are not merely nominal but practical Catholics.

Another *curé*, whose modesty prevents the author from mentioning his name, founded a number of rural savings banks in a community that was hostile to both Church and priest. This was at Saint-Acheul. At the Sunday Mass there were present a few women and children but not one man, and every day salutations of the good *curé* were scarcely ever returned by any member of his flock. Yet, as soon as the advantages of the banks had been made clear and their success assured, the people began to realize that their pastor was truly interested in their welfare, and many of them returned to the practices of their religion.

When the Abbé Tervaux was sent to the parish of Vielle-Loye he found religion at the very lowest ebb. Realizing that he could do nothing in a religious way until he had won the good will and confidence of the people, he set about to become acquainted with their material conditions and needs. As a result of his investigation, energy, and initiative there have been established in that community a co-operative society whose members are enabled to purchase goods at a considerable reduction, a mutual insurance society, cheap medical assistance, a rural bank, and a co-operative creamery. The inhabitants realize that all these benefits are due to their *curé*, and no longer regard him as useless. They have not all become practi-

cal Catholics, but the number of these latter is constantly increasing.

The experience of these zealous priests indicates one method by which many of the irreligious and indifferent communities of France (and of other countries likewise) may be won back to the Church. Ignorance, misunderstanding, and prejudice, rather than brutishness, malevolence, or radical unbelief,—are mainly responsible for these defections. The majority of those who have fallen away are neither aggressively hostile to religion, nor unresponsive to efforts made on their behalf by the clergy. As Professor Turman observes, they demand proofs that the interest of the priest in them does not arise exclusively from political or ecclesiastical motives. When their hearts and their gratitude have been won through services that they are capable of appreciating—material services,—they will be in a mood to listen to appeals in the name of religion. This program is neither simple nor easy. It requires tact, self-sacrifice, and the courage to persevere in the face of numerous discouragements and failures. But the examples cited by M. Turman show that the effort will be justified by the results. Many of the priests of France, and other priests who are not French, probably regard the organization of rural banks and co-operative purchasing societies as entirely outside of the sacerdotal sphere. Undoubtedly it is—where conditions are normal. The priest must take people as he finds them. If the conditions are abnormal the methods of regaining the people will likewise have to be abnormal. In such cases the priest is in reality a *missionary* to the unbelieving, or at least to the incredulous, and is under the necessity of using the extraordinary methods that are adopted by the true missionary everywhere. His first duty is to break down prejudices and establish an understanding between himself and the people whom he desires to convert. He must enable them to rediscover him. If, as we are frequently assured, the first step toward this end in the religiously indifferent communities of France will only be taken when the *curé* comes out of the sacristy, the step can take no surer form than that of social activities and services. Moreover, they are

most effective and badly needed works of Christian charity; consequently they are in themselves altogether worthy of the best efforts of Christ's priesthood.

So much for the six chapters that compose the second part of Professor Turman's work. The third part begins with a description of the *semaines sociales*, or "social weeks," conference weeks, which are held once every year. At these meetings lectures are given and discussions are carried on during six days on both the theory and practice of social activity. The institution was originated by the Volksverein in Germany, and is largely responsible for the widespread and increasing interest taken in social problems by the clergy and laity of that country. It was adopted in France in 1904 by the Catholics of Lyons. The *semaine sociale* for 1905 was held at Orleans, for 1906 at Dijon, and for 1907 at Amiens. The topics discussed at the Amiens conference will give some notion of the work:

- "Are there Christian Principles in Social Economics?" by the Abbé Antoine.
- "Purpose of Use of Natural Goods," by the Abbé Calippe.
- "The Social Sense and the Formation of the Christian Conscience," by the Abbé Six.
- "The Wage-Contract and the Labor-Contract," by E. Duthoit.
- "The Demands of Justice with Regard to Wage-Conditions," by A. Boissard.
- "Monopolistic Combinations of Production," by M. Turman.
- "The Present State of Labor Legislation in France," by M. Lecoq.
- "The Social Action of the Church in History," by G. Kurth.
- "Catholic and Social Notes on the Cathedral of Amiens," by J. Brunhes.
- "Religious Progress and Social Progress," by the Abbé Sertillanges.

The Catholic social reformers of France have not hesitated to import ideas from other countries than Germany. From the United States they have adopted the organization known as "the consumers' league." The first *ligue sociale d'acheteurs* was established in Paris in 1902. As in America, its membership is confined to no one class, but is open to all who are purchasers of goods. Prominent in its program is the recommendation that members who happen to be employers should treat the latter humanely. M. Turman is quite correct when he observes that this action is far from being superfluous; for many who are sincerely desirous of helping to abolish social evils overlook the opportunities of effecting reforms in their every-day relations with those about them. Occupied with large schemes of social betterment, and with the responsibility of their neighbor, they neglect their own responsibility and the reform of themselves. The principal method of the French association is like that of its American prototype: it investigates the conditions of employment in commercial and industrial establishments, circulates a "white list" of those that treat their employees fairly, and urges its friends to patronize these. It studies, moreover, the needs and conditions of certain special classes of workers, for example, domestic servants. Many of these, particularly in Paris, work in dark kitchens, and occupy rooms that are insufficiently furnished with air, heat, and light. The league then draws up a second "white list," containing the names of those householders who provide humane conditions for their servants. Branches of the league have been established at Toulouse, Rennes, Marseilles, Dijon, and other places in France, as well as in Holland, Belgium, Switzerland, and Italy.

The *ligue sociale d'acheteurs* is yet too young to furnish grounds for predictions concerning its future. At least two serious obstacles impede its way to general success. In the first place, the reforms that it aims at require personal activity and sacrifices in the every day relations of life. The average person finds it comparatively easy to engage in social activity when its objects are remote and its demands upon him merely the payment of moderate contributions, and when he is still

able to flatter himself that he is better than those who are responsible for the far off evils which he is aiding to remove. When, however, the reformer is required to examine into his treatment of those with whom he comes into frequent and immediate contact, to institute corrections where corrections are needed, and to undergo the inconvenience and expense of always buying from establishments that are known to treat their employees humanely, the work becomes too intimately personal. It is apt to jar unpleasantly upon complacent self-esteem, easy conceptions of responsibility, and deep-rooted selfishness. The second obstacle is the fact that the movement demands the active and sustained co-operation of large numbers of persons who have no common bond of union or sympathy beyond the desire to uplift their oppressed fellow creatures. All who are willing to contribute to the attainment of the end aimed at by good intentions become members of the organization. Otherwise they will easily relax their vigilance, or at least be ignorant of some of the names on the "white list." Moreover, the duty of patronizing only fair employers, and purchasing only those goods that have been produced in fair conditions of employment, does not seem to the average person to be of a very pressing nature. The producer is too far away; his claims upon us are apt to appear in about the same light as those of the impoverished natives of China or India.

Nevertheless the obligation exists, and the attempt to impress it upon the minds and consciences of men is well worth while. A sufficient number of consumers can be organized and educated along this line to bring about a material improvement in the lives of thousands of producers. After all, the problem of providing the worker with a decent livelihood reaches back ultimately to the consumer. If the State were, as it surely ought, to enforce a living wage throughout the whole of industry, the consumer is the one upon whom the extra burden would chiefly fall. What the State could justly compel him to do he is at present obliged to do, within the limits of reasonable effort. And this obligation applies to the consumers of our own country quite as certainly as to those of France.

After describing briefly the badly needed work that has been begun at Lyons through the *secretariat social*, which co-ordinates and federates the various social movements and activities, the author takes us across the Alps into the province of Bergamo. The Catholics of this diocese are exceptionally free from the internal dissensions which afflict their brethren in other parts of Italy. This happy condition is mainly due to thirty years of incessant activity and vigilance. The social movements, achievements, and institutions that must be credited to the Bergamese are remarkable in variety, completeness, and effectiveness. Within the limits of the diocese are 45 societies for mutual insurance, a diocesan labor union which has done effective work for impartial justice, co-operative bakeries, mills, and other industries, managed according to the most up-to-date methods, a co-operative building association, a remarkably successful peoples' bank, an "economic kitchen," institutes and libraries for popular instruction, and a wide distribution of social literature in the form of pamphlets. All these associations and institutions are combined in a diocesan federation, and have offices in a magnificent Peoples' Hall.

The efficacy of arduous and long-continued effort is shown on a larger scale by the history of the Centre party of Germany, and of the Volksverein. The Volksverein was founded by Windthorst in 1892, for the purpose of combating errors and efforts directed against the Christian order of society. In 1905 it had nearly 500,000 members, and had already become the best equipped and most successful force against socialism in Germany. Herein lies the chief reason why the socialists are strongest in the great Protestant provinces and cities, and weakest in Catholic centers of population. Among the most important of the activities of the Volksverein is its use of the printing press. In the year 1903 alone it distributed thirteen and one-half million tracts and pamphlets, and furnished bi-weekly contributions on social and economic subjects to 361 Catholic periodicals. There is a central library which sends gratuitously to all members of the association important pamphlets and periodicals. Nor does the organization confine itself to the work of opposing socialistic and anti-Christian move-

ments. It has a positive and constructive program of social reform. Thus, its members in the Reichstag have aided materially in passing the compulsory-insurance and old-age pension laws, as well as other enactments for the protection and benefit of the workers both in city and country. They are formally and earnestly committed to a progressive program of social and industrial reforms which will give the masses practical proof that their interests are dear to the hearts of the Catholics. Another item in its constructive program is the annual course of studies and instruction in social and economic science. These continue for the space of two-and-one-half months, and are attended by delegates from the various associations of workingmen. Finally, the Volksverein has a bureau of information for the use of all who are interested in social studies. In a word, its methods and institutions amply justify the words of Professor Turman: "The fight against socialism has been, one might say, only an incident . . . the supreme end which the Volksverein holds before its members is the coming and the triumph of complete Christianity" (p. 284).

The sixth and last chapter of the third part of the book deals with the socialists of Germany. Attention is called to their methods of propaganda, splendid organization, immense numbers, and to the tremendous opposition and obstacles which they have been obliged to fight against from the beginning. The energy, ability, perseverance, and sacrifices that have signalized their history are indeed worthy of a better cause, and of imitation by their Catholic opponents.

In the opening chapter of the final section of his work, the author describes the part played by the Archbishop of Quebec in settling a strike of the shoeworkers of that city, in the year 1900. Having induced the men to return to work, he made a thorough examination of the questions at issue. His first decision was that the men should be freely permitted to exercise their natural right of combining, but that they should introduce some modifications into the by-laws of their union. These conditions fulfilled, he outlined a method by which all the other differences and all future differences could be satisfactorily ad-

justed. In accordance with its provisions, the laborers appointed a "grievance committee," and the employers a "conciliation committee;" the two bodies then conferred together, and readily arrived at an agreement. In case they should be unable to agree in the settlement of any subsequent dispute, the Archbishop's plan provides that the matter be submitted to arbitration.

Next follows a chapter on the Italian emigrants. Previous to the year 1905, more than 3,300,000 of the inhabitants of Italy had left their native country, and the annual exodus is steadily increasing. For the most part these emigrants are Catholics by tradition rather than by conviction or by instruction. A considerable portion of them confounds capitalism with clericalism, and takes an attitude of hostility toward both. They feel precisely, says the author, as does a large section of the laboring class of France. Neither they nor their French fellows are capable of making any attempt to answer the arguments of the socialists. Moved by the manifold helplessness of the emigrants, Bishop Bonomelli, of Cremona, founded in 1900 a society to assist them in the matter of passports, correspondence, indemnity for accidents, reductions in railroad fare, information regarding the country to which they are going, and to provide them with books and newspapers. This organization has done an immense amount of good. In the year 1904 it obtained for the emigrants reductions in railway fare to the amount of more than 1,000,000 francs. It takes an active interest in their moral, religious and social welfare. The details of this phase of its work, and of the activity of its founder, on behalf of the Italians in Switzerland, are replete with interest and inspiration (pp. 325-328).

The last three chapters treat respectively of governmental activity against tuberculosis and other contagious diseases, the international association for labor legislation, and the juvenile courts of America. As the author clearly shows, the first of these is in accord with Catholic social doctrine, the second has received the approval of the Holy See, while the third have been an unqualified success.

The appreciation and the success that have followed the efforts of the Bishop of Cremona, of the Catholics of Bergamo, and of the three French *curés* whose experience has been briefly told in preceding paragraphs, tends to strengthen the thesis, or theory, that the large defections from the Church—or at least, from practical Catholicism—in France and Italy would never have occurred had the clergy (bishops and priests) always done their duty fully and intelligently. According to the upholders of this theory, many distinct forces, such as erroneous doctrines, human passion, the perverse activity of secret societies, and the tyranny of those in possession of political and economic power, have had a part in producing these defections; but all these agencies could have been rendered and kept comparatively harmless by energetic, wise, and vigilant action on the part of the clergy. The theory is in brief, that during a long period the clergy were too complacent to the powers of the world, specifically, governments and political dynasties, the nobility and the aristocracy, and the possessors and controllers of great wealth; whereas, they should have resisted the encroachments—both upon the Church and upon the masses—of the first class, and accorded to the second and third classes only Christian justice and Christian charity. They frequently and at critical moments failed to impress upon the wealthy and powerful *in terms specifically suited to the situation* the just claims of the poor and weak. In their zealous opposition to excessive liberty and destructive economics, the clergy often permitted themselves to be placed in an attitude of hostility to democracy and to social reform. They overestimated the influence of the political and industrial powers of the day, and underestimated the strength, and self-consciousness, and mentality of the masses. Though actuated by the highest motives, they have frequently failed to take sufficient account of new ideas and new conditions, to understand the people of their own generations, to get into touch with them. Too many of the clergy acted so as to justify these famous words of Cardinal Newman: "As far as I can see, there are ecclesiastics all over Europe whose policy it is to keep the laity at arm's length, and hence the laity have become dis-

gusted and become infidel, and only two parties exist, both ultras in opposite directions."

Whether or not this theory is true to the extent described, it undoubtedly contains a great deal of truth, and goes far toward explaining the dominant causes of the deplorable conditions that it professes to explain. In so far as it is true, it teaches a lesson whose value is not restricted to France or Italy.

While it is hoped that the foregoing pages contain a fairly good account of the general plan and contents of "*Activités Sociales*," it must be confessed that the valuable and varied details of methods therein described have been perforce almost entirely passed over. The latter must prove of great practical interest to all who are occupied with works of social reform. The book is probably the fullest account yet written of the efforts that have been and are being made by the Catholics of Europe to solve the social question, or rather, a whole group of social questions. To us in America it ought to prove somewhat disquieting by way of contrast. Of all movements, associations, and institutions described in Professor Turman's work, there is scarcely one that has its counterpart among the Catholics of the United States. We have many institutions, such as hospitals and asylums, for the relief of actual want and suffering, but few if any for the *prevention* of these and other social evils. We have scarcely any institution which aims at removing *social* causes of evil, and benefiting large groups of individuals. When we look at the Volksverein, its institutions and its achievements, and then turn our eyes upon ourselves, we are obliged to confess that nothing of this nature can be placed to our credit. We have not even one periodical devoted to social reform, or to the diffusion of Catholic teaching on social and economic questions. Yet we do not hesitate to utter general warnings against the dangers of socialism, and to reiterate the truism that only Christianity can solve the social problem. Not only have we little or nothing of our own, but we are not conspicuous in the non-sectarian social movements. True, the evils of erroneous social doctrines and unjust social practices are not yet as great here as they are in Europe, but they are greater

perhaps than most of us think. Although comparatively few of our working people are identified with socialism, a considerable proportion of them are more or less favorable to it, and need only the pressure of hard times to take that step. The great majority both of the laboring and the middle classes believe that the practices of industrial combinations and of high finance are unfair and dishonest, and, given sufficient provocation, would deal out cynical and excessive retribution. To meet these dangers as well as to provide a constructive plan of social reform, Catholic principles and Catholic organized effort are both essential. The former we have in abundance; the latter is still among the gifts of the future.

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NOTES ON EDUCATION.

THE CRUCIBLE.¹

"*The Crucible* aims at forming a connecting link between the various religious orders engaged in teaching, affording them an opportunity for the exchange of ideas not only with one another, but with the teaching profession in the outside world. In this way it is hoped to do something to cancel the effects of isolation, which cannot fail to be a serious handicap at a time when educational progress owes so much to a spirit of co-operation. . . . The magazine chronicles also modern Catholic movements in social work throughout the world, and aims at arousing a more general interest in the great field of labor which opens before Catholic lay women under present social conditions, and in which they already take so large a part."

We hope that *The Crucible* may find a large circulation among the Catholic educators of this country both in our Catholic schools and in the public schools. Its articles are helpful and inspiring and cannot fail to stimulate us.

Our teachers who are looking for thoughtful articles on topics of present educational interest from a Catholic standpoint will find this little magazine helpful and very suggestive, even though the problems with which it deals refer to the situation in England rather than to that which confronts us in this country.

In the editorial in the first number of the magazine we find an able discussion of a problem that will interest all who are responsible for Catholic education in this country. "The policy of the Board of Education would appear to be to bring all secondary schools eventually under some definite scheme or

¹ *The Crucible*, a Catholic magazine of higher education and social work for women. Published quarterly at 89 Woodstock Road, Oxford, England. Subscription price, \$1.25 per annum, post free.

schemes of organization and inspection; and to provide for their being staffed by properly qualified teachers. The difficulties encountered in the development of this policy are not without their significance for us. . . . What is the significance for us? This: Inefficient schools have not to fear direct extinction from the government, but the competition of rate-aided schools offering an excellent education for a very low fee. Such schools will certainly be planted in districts where no adequate education is attainable. We have, then, a choice between pressing forward towards excellence at all costs, or seeing the education of Catholic children gradually passing out of our hands.

"In conforming to the present government requirements we undoubtedly consult our best interests; but our ambitions cannot rest here. If Catholic education is to be in the front rank of the higher education of the country, we must aim at scholarship and culture that lie beyond and above these requirements. We need a closer association of mind. It is conceivable that if the present standard were our final goal, we could attain it, even if we remain in our present disunited state. It is inconceivable that we should attain Catholic culture without drawing together. In no other way can we gauge our own strength, and find the common denominator from which we start. While we are isolated, this is at best guess work. Union is particularly important in a non-Catholic country where we easily lose one another. All intellectual effort is enfeebled by isolation, and this is most true in respect to the educational ideal. We cannot realize too quickly and too keenly that the only way we can make an onset at all is by standing shoulder to shoulder. . . .

"This magazine hopes in a modest way to do something towards furthering the desired unity. . . . In another way, it may also prove useful. It may help to interest parents in the work of education, by giving them a better opportunity of seeing what is being done and of understanding why it is done. Unless there is some sympathy and co-operation in the home, the work of the school is greatly crippled."

After all, educational problems are international rather than

local. We may use different words in England and in the United States to describe the same situation and the same educational entities, but the problems are very much the same in both countries. We may speak of "forms" in one country and "grades" in another and have the same thought back of the words in both cases. And so we may speak of the competition of "rate-aided" schools offering an excellent education for a very low "fee" in England and mean about the same thing that we would describe here as the competition of Catholic schools with public high schools and state universities.

The alternative, too, is about the same here as it is in England. "We have, then, a choice between pressing forward towards excellence at all costs or seeing the education of Catholic children gradually passing out of our hands." While it is well here, as in England, that our teachers conform to government requirements, our ambition must not rest here. We, too, "must aim at the scholarship and culture that lie beyond and above these requirements." And the remedy suggested in England will go far towards remedying the situation here; "we need a closer association of mind."

The Catholic Educational Association, the Catholic University and the *Catholic University Bulletin* are all working towards this desirable unity of purpose and towards this high ideal of Catholic culture and scholarship. We must not rest content while our forces are scattered, and while the pens of our Catholic teachers, that are endowed with the power to help the cause of education, are hidden away in obscurity.

CORRESPONDENCE COURSES.

All who are interested in the progress of Catholic education in this country will be glad to learn that several correspondence courses of fundamental importance to the teacher are now being given by Professors in this University. Classes are organized at present in The Psychology of Education, the History of Education, the Teaching of Religion, the Study of Language, Logic, Latin, and the Constitution of the United States. The instruc-

tors who are conducting these courses are: Rev. Edward A. Pace, D. D., Ph.D., Professor of Philosophy; Rev. William Turner, D. D., Professor of Logic and the History of Philosophy; Rev. John Damen Maguire, Ph. D., Professor of Latin Language and Literature; Rev. Thomas E. Shields, Ph. D., Associate Professor of Psychology; Charles H. McCarthy, Ph.D., Professor of United States History.

Through these courses teachers in our various Catholic educational institutions who are unable for the present to attend the University may become acquainted with its methods and aims and with the personality of its professors. The resources of the University are thus in a measure placed within the reach of a multitude of our teachers who could not otherwise have access to them. This can scarcely fail to bring about in due time a closer co-ordination of all our schools, a better mutual understanding among them, and the acceptance of a high and uniform standard of work.

Among the many advantages enjoyed by the correspondent student may be numbered the following: He receives the maximum of personal attention from his instructor; thoroughness and self-reliance are rapidly and successfully built up; in every phase of the work he may advance as rapidly as his talents and the time at his disposal justify; he may select such time and place for his work as best suit his convenience.

For teachers, correspondence courses possess a special advantage, inasmuch as they may be profitably pursued in connection with the actual work of the class room. It is well to remember that the class room is the only laboratory in which educational theory may be tested and in which educational principles may be mastered through their concrete expression.

TEXT-BOOKS FOR OUR CATHOLIC SCHOOLS BY PROFESSORS IN
THE CATHOLIC UNIVERSITY.

The aim of the correspondence courses referred to above is twofold: First, to afford teachers in novitiate training schools, colleges, academies and parochial schools an opportunity to

study, by means of correspondence, both the professional subjects which are needed in the work of teaching and the academic subjects which are included in the curriculum. Second, to provide our schools with text-books which, while meeting the requirements of present educational standards, will safeguard the interests of religion.

The endeavor throughout is to bring the methods used by our teachers and the text-books placed in the hands of our children into agreement with each other and into harmony with the educational principles embodied in Our Lord's method of teaching and in the organic activity of the Church.

The text-book used in each of the correspondence courses is written by the instructor and is issued in twenty to twenty-five chapters to the correspondents for their own use and for the use of their pupils, where the correspondent happens to be teaching the same subject.

With each chapter of the text-book explicit instructions are sent to the correspondent for the conduct of the work, which consists of eight lessons, each of which is to be mastered in the order indicated before work is begun on the subsequent chapter. This plan permits the free play of educational principles of great importance which sum up the conclusions of biology, psychology and philosophy in so far as these sciences bear on educational problems.

The issuing of the text-book to the students chapter by chapter permits of the development of interest and curiosity to a degree quite unattainable when the entire text is furnished in a single volume. All who are familiar with recent developments in the science of education are aware that interest is assigned a central place in all modern educational methods. Interest arises from partially known truths and is developed by organizing the previous content of the mind with reference to the truth to be acquired; it should precede and be the measure of acquisition.

But this principle is no new thing in the world; it is one of the most conspicuous features in Our Lord's method of teaching and in the organic teaching of the Church. The sixth chapter of the Gospel according to St. John shows us how our

Lord prepared the multitude for the establishment of the Holy Eucharist. He practically formulated this principle on various occasions, as when He said, "I have many things to say to you, but you cannot bear them now." During many centuries the Chosen People were prepared by the Prophets for the coming of the Messiah. It required forty years of wandering in the desert to render the Children of Israel, who had grown accustomed to Egyptian bondage, fit for entrance into the Promised Land. St. John the Baptist announced himself as "A voice of one crying in the wilderness, prepare ye the way of the Lord, make straight His paths." And the Church always prepares her children during four weeks of Advent to celebrate the birth of Christ and during seven weeks of Lent to celebrate His triumph over death.

The course on the Psychology of Education has been followed by several thousand of our teachers during the past two years. With their co-operation the text of this course is now completed and issued in twenty-five separate chapters. Its title, however, is not adequate to its contents; it should have been written the Philosophy and Psychology of Education, for the work is concerned with the philosophy of education quite as much as with its psychology. In it several of the fundamental principles of education are formulated and examined in the light of philosophy and science, while the student's attention is also called to their embodiment in our Lord's method of teaching and in that which the Church follows.

The philosophy and psychology of the method employed in these correspondence courses are set forth in Chapters II, XI and XII of *The Psychology of Education*. In the special method courses, such as the Teaching of Religion and the Study of Language, the principles worked out in *The Psychology of Education* are applied to the detailed work of the class room. But in all the courses, whether academic or professional, these same principles will be found embodied. The Psychology of Education is, therefore, the basis of the method employed throughout the other courses and it should be at hand as a work of reference for all who are pursuing these correspondence courses.

The importance to the teacher of a clear understanding of the principles on which the science and art of teaching rest will not be denied by anyone who is familiar with the work of education. "The principles of education are not purely theoretical; they find their application in the school room. They are, or should be, the source and inspiration of method. Educational literature at present gives a large place to the discussion of 'methods;' and the impression is sometimes conveyed that method is a sort of technique or set of fixed rules which the teacher should master in detail and apply invariably. Special devices for teaching this or that subject are apt to take the place of principles. The teacher, in consequence, is helpless to improve a method that is good or to remedy the defects of a method that is bad. The way out of the difficulty is obvious.

"The foregoing survey of the educational field suffices to show that what we call education is not a rigidly established system of theories and devices. It is subject to manifold influences in the scientific, social, political and religious environment. But again, this environment is not stationary. It is constantly changing; and the explanation of each change is to be sought in the past. Similarly, to understand education as it now is, we are obliged to know how it has come into its present condition. The problems that confront us to-day are not absolutely new. They are the results of a long development. Administration, organization, theory and practice have passed, in the course of time, through various phases. It is only when the importance of each phase is understood and the connection between phase and phase perceived that the real nature of modern education can be grasped. The very fact that education is a vital process is sufficient reason for studying its growth.

"For those who are engaged in the work of teaching there are more cogent reasons. It is needful to know how a given theory originated and through what vicissitudes it has passed, how a particular method was devised and why it succeeded or failed, where and by whom a plan of study was tested and with what results. In a larger sense, also, it is needful to appreciate the power for good and evil which has been exerted by philosophy, religion and government as well as the influence of artistic and industrial progress.

"The Catholic teacher has a peculiar interest in the history of education. The Church is essentially a teaching body: 'Going therefore, teach ye all nations.' In fulfilling this mission the Church has come in contact with all sorts of civilization, philosophy and science. Her work has met with opposition from many sources and yet she has adhered to her principles of education, thus giving evidence of her vitality and her power of adaptation.

"It is important for the Catholic teacher to realize how much the Church accomplished, previous to the Reformation, by preserving the learning of antiquity, providing schools for the people, establishing the universities and developing the sciences. What has been done in more recent times both in Europe and in America goes to show that the Church, though primarily concerned with the teaching of religious truth, is the patron of education in all its forms.

"The history of education in the United States bears witness to the vigor and zeal of the Church as a teacher. The growth of the parochial schools, the activity of the various religious orders, the generosity of our Catholic people in supporting the schools and the eagerness of Catholic teachers to profit by every advance in method are evidences of what the Church is able and willing to do when she is left free to carry on her work."¹

The importance to the teacher of a knowledge of the history of education is very generally recognized, but up to the present time it has been difficult for our Catholic teachers to obtain an adequate handling of the subject in English from the Catholic standpoint, and they will rejoice to know that a work on this subject is now available from the pen of Dr. Pace. Three chapters of this work have already been issued to correspondence classes and the remaining seventeen chapters will appear in due course. It should take its place beside the *Psychology of Education* in the library of every Catholic school of the country.

The scope of the other text-books announced above will be dealt with in later issues of the *BULLETIN*; at present we merely wish to call the attention of all those who are interested in the

¹ Pace, *The History of Education*, pp. 5-8.

matter to the fact that they may obtain text-books in *The Psychology of Education*, *The History of Education*, *The Teaching of Religion*, *the Study of Language*, *Logic*, *Latin* and *the Constitution of the United States*.¹

Teachers in Catholic schools enjoy through these correspondence courses and these text-books peculiar advantages. They receive instruction in method and general direction and expert advice in the conduct of their work from the authors of the text-books which they are using in the class room. Then, too, when difficulties arise, they may turn to their instructors, who stand ready to answer their questions, to suggest appropriate reading, to correct erroneous impressions which may have been left upon their minds by the de-Christianized or unfair literature which may have fallen into their hands. They thus come to realize gradually that the University and its resources are in a measure placed at their disposal to be used for their own improvement and for the betterment of the work of Catholic education.

* * * * *

FROM OUR TEACHERS.

1. Discuss fully all points in the present lesson on which your study and experience have led you to adopt a different view from that expressed in the text. 2. What advantages accrue to the teacher from the study of the history of education? 3. What reasons can you assign for the motor training of children and for the manual training of older pupils?²

I.

"One tendency is to continue adding subjects, to lengthen the course and, if necessary, to make it more elective." (*The Psychology of Education*, p. 31.)

If the "lengthening" here referred to means in point of time, the opposite seems to me to be true. Greater amounts

¹ For prices and prospectus apply to T. E. Shields, Dunbarton Hall, Pierce Mill Road, Washington, D. C.

² Shields, *Correspondence Course on the Psychology of Education*, Lesson III.

of work are being pushed into shorter periods. Parents, teachers, and pupils seem to have one idea, how quickly the preparation for the university, the world, or trade can be made. Does not the fact of the constant complaints made of students entering college on account of the deficiencies in their elementary training prove that the foundations of their education have been too hastily laid? Considering the vast addition to the school curriculum in the few years that have just passed, are not high school graduates much younger than formerly?

"The play of children can be made an important factor in educational work." (*Psychology of Education*, p. 34.)

For the sake of childhood's most precious possession, I think that play and education should be kept apart. Play brought into the classroom does no serious harm to class work, but its own interests are injured. Can any one teach a child to play? I think the best that the teacher can do is to watch without being noticed and get stores of instruction from the unconscious revels of children, but if he join the game, he should join in it as one of them, keeping his dignity and yet not pretending to give laws or rules or to correct bad methods. When children are at play is not the time to teach lessons in politeness. It would be better to let a child loose on the streets, if you must teach him to play, than to give him over to the instruction of an older person. Too, the child with a bit of street before him has better means of play than the one with a roomfull of ready-made toys. Play is so natural that few children have to be taught it. Have you not seen a little one playing all day with himself as any number of imaginary companions? But if the child, from too much contact with grave elders, seems to be lacking in this respect, hand him over to children. By imitation he will soon learn from them.

He who has known years of free, unrestrained play, the intense delight of finding out ways and inventing means, who has played with the winds, the crickets, frogs, poplar trees, and the stars, would he exchange his experiences for those of a little kindergartner who has his play found out for him? They who think to amuse a child, teaching play by means of elaborately constructed toys, make a great mistake. The best that

a healthy child can do with them is to take them to pieces: that is the only way of escape they afford his passion of "finding out." If a child wants sand to play with, do not order a load, let him go and find it; if he cannot, he will probably find something that will suit his purpose as well and the search has given just the experience in which he delights.

II.

The dominant note in a true teacher's vocation, ringing strong and clear through all the teaching day from the hours of intense study to those of class exercise on to the time of quiet reflection, should be aspiration. We do not live for to-day or to-morrow, and if ours is a living vocation—in itself alive and casting the germ of life abroad,—we do not teach for to-day or to-morrow, we do not teach for time at all, but for power, scope, eternal life; and so we must have an end and a direction, we must aspire. What we have determined as the high star of our aspiring, that characterizes our every act. We may do much or little in our profession, we may be strong or weak, but if the end be correct and noble, and the way to that end be clearly seen, whatever much or little we do will be productive. This makes necessary a vast amount of meditation, reflection on personal experience, and the assimilation through study of the experience of others. We cannot find the ideal drawn out or pictured for us in regular form; we can find it in the inner content of our mind, in healthy introspection. The practical common-sensible world has small respect for the dreamer, but who has made the world a most practicable place to live in, except the inventor, the dreamer? When we look to the lives of those who are acknowledged the world's greatest educators, we see that their theories, though born of the spirit of the age, fled far past the slow actualities of their times. We see wide pathetic contrasts between their ideas and the results of their ideas. Have we come yet in practice to the sublime thoughts of Cato? But though they made failures in impressing their theories on the institutions of their day, yet in the strength

of their ideals they did a work that has lasted. And on us who are by vocation and profession educators, there must be, strong and cogent, the necessity of forming an ideal, clear, and though, because of its infinite nature, not definite, yet with a well defined direction.

The making of an ideal should be directed by a systematic study of the general ideal of education from its birth in the first home of the race until now. Its history is the most interesting. At times we will see it hidden, apparently lost, as in the days of the worship of the Classics, when education had no end beyond itself, or, at the most, the end lay but one step farther—culture, while at another period, that noble era of beginnings when it must have been extremely good to live, the ideal of education soared up to the very heavens and carried with it men's hearts, so high that they raised even the stones of earth and shaped the unwieldy masses into delicate points and spires against the sky. Through all we see a mighty influence working on the ideal of education—the spirit of the age. We see, too, acting slowly and in hidden ways, education moulding the thoughts of men and so turning this spirit to its own ideal. Here lies the benefit of the study of education's past—tracing the course of the ideal as it acts and is acted upon, and here lies the secret of our success as teachers. We may fix the ideal of our own times, and impress it by unanimous, universal effort upon the whole world, until the thoughts and actions of all men are imbued with its spirit and look upward to eternal life. This task of the teacher, provided he work steadily on to the ideal, is made of intense interest and joy, for "aspiration is inspiration."

The teacher who has gotten sight, through a study of the history of education, of the end towards which his work should tend, must look again to that history for another message. So mighty a work as that of forming, controlling and directing the mental life of many millions must have a basis strong and large, proportionate to its vast purposes. Since education has this work to do, it must have first principles exceedingly well defined, unified, ancient and catholic in their application. A knowledge of these principles is most necessary to every one

who professes to teach, and not only knowledge, but that they enter in and take possession of the thinking soul, that they broaden out the floor of the mind, break down the cell-walls of petty self-concentered methods, doing more for right learning and teaching than erudition or personality. This knowledge, begotten as it is of things, is that which gives power. Without it the study or practice of any special method is useless, frequently harmful, for if a method be contrary to the principles of education, if it be not born of them, taking thence life, form and direction, it can do no part of education's work and may do much that is opposed. Dealing as it does with the living mind, education must be based on the laws of mental growth; naturally we turn to the sciences of the mind and the instrument through which it works for a knowledge of these principles. Books on this subject offer much light, but it is from an intelligent study of the history of education that we obtain most. There we see the pupil and the teacher, we follow them from the first days of civilization, watching the processes of mental growth, its beginning, how it proceeded, what were the results. There are many successes, many failures, and we learn from both; we see, too, "how far high failure overleaps the bounds of low success." Studying the lives and theories of educators, we become expert in predicting just what kind and what measure of victory will be theirs inasmuch as they observed or disregarded the laws of mental life, the first principles of education. Thus, by taking their works apart, making their experience ours, we learn what are the primal laws of education and what is their application.

Education is yet a "new world," it contains vast tracts of the unexplored and offers more mysteries than the distant planet. The teacher with well-trained mental faculties has an inventor's mind, finding out much truth in his chosen field, yet meeting difficulties at every turn. These difficulties resolve themselves into educational problems, upon their solution the character of education depends. Many of them taking their origin far in the past have stood the probing of the greatest minds of the centuries and yet remain unsolved, while others, settled several times, have reawakened and taken a new life;

still others have been solved, forever perhaps, nevertheless it is important to know that they once were questions. But no answer has been or can be given until the conditions of the problem are thoroughly understood. The clearer the insight, the more fully and intensely it is apperceived, the more simple grows the right solution. Where is this knowledge to be gotten?

And so we have come to another use which the teacher can make of the History of Education. All the problems are there and each is in its proper setting. In truth, the history of education may be looked upon as the history of the problems of education, the criteria by which men have judged them, their action and reaction on society. One of the problems which is constantly appearing in the annals of education is the education of women. The emancipation of woman, brought about by Christianity, gave new meaning to this question which, though agitated at different periods before the Christian era, could never be fairly considered in the light in which the pagan beheld woman. The Church has always been for the higher education of woman, but it has allowed a wide field of conjecture on what lines this higher education should be carried out.

As to the first point, there is sufficient proof in the lives of many women-students of the past. St. Paula and her companions were well-versed in the lore of their day, and though the limitations of their field of knowledge were much narrower than ours, what is of more consequence than the body of knowledge is the fact that they were true students. Before them the virgin Catherine had stood before the greatest pagan philosophers of the court of Alexandria and while they, ashamed, hid their scrolls in their sleeves, she, unassisted, refuted with the simple directness of the truth the labyrinthine subtleties of her opponents. It may be maintained that she spoke by miracle, but we can as reverently and as rationally hold that Catherine, naturally gifted with a high order of intelligence and of a spiritual nature, was a student. The latter point, as to what is the correct interpretation of the term "higher education of women," the history of education in our own times offers many interesting questions and decisions.

And, a little more, perhaps the problems of education are

not troubling the teacher as she goes from one plain duty to another through the day; then it is all the greater necessity that she study the history of education to find questions, difficulties. Not what knowledge a mind possesses, but what it is after, what is perplexing it, giving it no rest, that is the potential energy that makes mental power. Not the land that he knows, but the point of light of the undiscovered land which creates the inspiring fire of genius. And so the teacher will study education's past until the mind becomes alert for problems, takes a questioning attitude, growing with each new effort at solution that can be offered.

Again, in the history of education the teacher finds encouragement and instruction. The whole world of education, in all the past, is for the teacher of to-day. Once in the days of the Gospel Christ, being come into the synagogue of his childhood's home, read to the people the sayings of the ancients concerning him, then, closing the book, He said, "This day is fulfilled this scripture in your ears." The teacher who has read the sayings of the seers of education, theories looking ever futurewards, can say humbly, thinking of their great cost, and reverently considering the responsibility, "In me to-day are these things to be fulfilled."

III.

Motor training, in a general, and manual training, in a more specific sense, denote similar processes. Reasons for their place in education are obvious, nevertheless, as long as there are voices complaining that the industries are demanding too much of the school, it is well to treat the subject as an educational problem, applying to it the criteria by which such problems may be judged. From first principles, from the history of education and the industries, from the sciences, we obtain several reasons for the training of motor action and the instruments of motor action, the muscles. Education must meet the need of the child. A child's first need is self-expression. Provide the sensory stimulus that will cause the proper reaction, and the child has found an interest which will lead it on to ex-

pression, growing in intensity and rapidity. The thought that prompts to action is the only one that is living. Education which teaches to think excluding action deadens the instrument of thought.

The child needs adaptation to its environment. To provide this is the duty of the school. In the outside world religion and the industries make pressing demands. All these demands the school professes to satisfy when she professes to train the pupils for God, the world, and himself.

The world now, more than ever before, wants an army of workmen whose senses are educated to that force and delicacy which science requires to manipulate its million miracles. Skill can be acquired when the training has begun in early youth. The little child is at play, nature constantly offering sensory promptings, getting rapid and varied motor reactions. Shall industry take him and pretend to train his motor faculties excluding sensory impression, or shall education train his intellect, neglecting action? They had both better leave the child to nature. But the school, keeping in mind the underlying principles of true education, perfects nature by supplying rich sense stimuli and watching over and carefully guiding the natural reactions. By thus providing the proper channels for thought's overflow, the school cultivates in the child's mind right and strong habits of thought.

Christianity in the second of its two requirements presupposes in its followers an altruistic spirit. This spirit is nourished, not by what enters the mind, but by what goes forth. Imagine an individual whose mental processes all end in the brain and you have the most selfish being the race can produce. This needs no explaining. The opposite course, that of obtaining numerous motor reactions, takes the individual from the world of self into that of men and things. But this must be begun in childhood, so that much usage may render the outflow smooth and strong. The duties of the Christian do not end with the world of men and things but with his Maker. Those who propose to tell us what these duties are all insist on action. What is religion according to St. James? "Religion clean and undefiled." And St. Paul, after bringing up images of

all that is good and holy, says, "Haec agite." From this we learn that those ideas that do not give birth to action are unprofitable. The dreams, meditations, resolutions which suggest or bring about, directly or indirectly, motor reactions are those which tend towards life.

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* * * * *

Compare the value of an education from which all scientific knowledge is excluded with the value of an education from which all religious culture is eliminated.¹

"And nature, the old nurse, took
The child upon her knee,
Saying, 'Here is a story book
Thy Father has written for thee.'"

Goethe said that genius begins in the senses. If this is true, then thinking begins there too. When a being is born into the world everything about him is foreign, the acquaintance of this strange land can be made only through his perceptions. Any study, therefore, that will compel him to learn facts from his senses is good, because it is not possible for the mind to make for itself any new idea; the materials of all his ideas must come from without.

Through the sciences one is taught to know man and the world, physical and natural, so through them and through them only, will he acquire the keen perceptive faculties necessary for his success and for his enjoyment. To know the importance Aristotle attached to the direct study of nature, we need but recall his persuading Alexander the Great to employ two thousand, or more, men in Europe, Asia and Africa to collect all the information possible of the animal life in those countries before he himself would attempt his stupendous work. The minds of our greatest thinkers have ever been storehouses of

¹ Shields, *Correspondence Course on the Psychology of Education*, Lesson IX, Question 4.

thought material which they gathered from their first sources and then sifted, sorted and used at will.

It is absurd to fancy for a moment that one could really sympathetically interpret

"Meadows trim with daisies pied,
Shallow brooks and rivers wide,"

unless memories of similar perceptions were awakened, nor is it possible to get the clearly-cut perceptions on which all accurate thinking depends if one turns not in earnest to nature herself.

"What do you read, my Lord?
Words, words, words."

Mill put it most excellently when he said, "Words, however well constructed originally, are always tending, like coins, to have their inscriptions worn off by passing from hand to hand, and the only possible mode of reviving it is to be ever stamping it afresh by living in the habitual contemplation of the phenomena themselves, and not resting in our familiarity with the words that express them." Words without ideas: this is a common form of affectation.

If one cannot translate his concepts into definite images he cannot think clearly, his conclusions will never be real, he is unfitted to teach, to preach or to practice.

"The man of thought strikes deepest and strikes safely."

Complete education implies an all-round development of the human being. It is reasonable to suppose, then, that an oversight in the training of the intellect, of the will, or of the moral nature will result in an individual imperfect in proportion to the degree in which stress was placed on one side at the expense of the others.

"There is much contention among men whether thought or feeling is the better; but feeling is the bow and thought the arrow; and every good archer must have both. Alone, one is as helpless as the other. The head gives artillery; the heart, the powder. The one aims, and the other fires." But where the arrow, intellect, is not guided by conscience the results are very often disastrous.

It has been frequently stated that the most dangerous, the most desperate of criminals are those whose intellects are keen, whose wills are firm, but who seem to be quite lacking in a moral sense. While knowledge comes from man, truth has its source in God: it is independent of the human mind; it existed before the creation of man and will continue after man has ceased to be.

The aim of all thinking is to discover truth, and knowledge is worth while only in so far as it is based on truth. An education, therefore, without religion, the essence of truth, could in no proper sense be termed an education, for the purpose of a true education is "to give to the body and to the soul all the beauty and all the perfection of which they are capable."

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* * * * *

Query: Admitting that natural qualifications and professional training are as necessary to the teacher as to the members of any other profession, is it necessary that the teacher of primary grades should be acquainted with the higher studies?

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Professional training is more necessary for teachers in the primary grades than for those in the more advanced grades. The reasons for this are obvious. The child begins his mental life, as he does his physical life, in almost total dependence on others. As he approaches maturity in either case he gains in independence. The teacher is largely a purveyor of truth for the older pupils, but for the younger pupils he has to render a large assistance in the assimilation of the truth presented, and it is precisely in this latter aspect that the professional training of the teacher meets its severest test. But the teacher has to do more than to present

truth and to render due assistance in its assimilation. He must build the foundations with reference to the superstructure. Not every truth that can be assimilated should be presented; the determination of the truths to be presented and the manner of their presentation are inseparably bound up with the ideals that should be formed in the pupil's mind and this demands of the teacher a large outlook and definite knowledge of the fields of truth into which the mature pupil shall enter. From this consideration alone it seems evident that no teacher of a primary grade can do his work satisfactorily without an intelligent comprehension of the final stages of mental development towards which it is his duty to guide the unfolding mind of the child. Where the teacher is not in possession of this knowledge, it is the old story of the blind leading the blind.

At the present time much stress is being laid on the academic training of teachers in subjects other than those which they are actually engaged in teaching. Naturally objections are frequently heard from the teachers who are already burdened with the routine work of the class room and who very frequently fail to discern the benefits to be derived from attendance at lectures that seem unrelated to their work. It would seem, however, that both theory and experience prove that this larger outlook and this continuance of academic work on the part of the teacher is necessary if his work is to be kept from degenerating into mere lifeless routine. The situation might be very materially relieved if the academic courses urged upon the teachers were of such a nature as to reveal their connection with the professional training of the teacher and with the practical work of the class room. And then, too, the teacher might well be relieved of a great deal of the useless drudgery at present so often indulged in of voluminous reports, daily, and weekly, and monthly, on many unimportant items, and the still more futile drudgery of correcting innumerable exercises.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Histoire des Conciles, d'après les documents originaux, par Charles Joseph Hefele (1809-93), nouvelle traduction française faite sur la deuxième édition allemande, corrigée et augmentée de notes critiques et bibliographiques par un religieux Bénédictin de l'abbaye Saint-Michel de Farnborough, Vol. I (in two parts). (Paris, Letouzey et Ané, 1907) xv., 1233.

Dom Henri Leclercq, of the French Benedictines of Saint Michael, at Farnborough, England, aided by his confrère, Dom Fernand Cabrol, has undertaken, in addition to other learned burdens, the preparation of a new French translation of Hefele's History of the Councils. The former French translation, made by the Abbé Delarc (Paris, 1869-78, 12 vols., 80) includes only the seven volumes of the first edition of Hefele (1855-74). In the meantime a second edition was begun by the master himself, four volumes of which he was able to see through the press (Freiburg, 1875-79), while the fifth and sixth were revised by his disciple, Dr. Alois Knöpfler, now professor of Church History at Munich (1886-90). At the same time Cardinal Hergenröther undertook to continue the work of Bishop Hefele, and in an eighth and a ninth volume (1886-90) brought the second edition down to the eve of the Council of Trent. An English translation by William C. Clark, begun in 1871 on the original German edition, had reached its fifth volume in 1896, *i. e.* as far as the Seventh General Council in 787. In the meantime a generation of active workers in every province of ecclesiastical history has created a strong demand for an improved Hefele, especially as regards the councils of the patristic period and the numerous grave critical questions connected with them. In one way or another the materials have multiplied, while improved instruments of research, new facilities for the same (especially in the Orient), a heightened critical temper, and ardent rivalries (national, racial, and academic), have made common a scholarship that in the middle of the nineteenth century was still a rare and enviable thing. So it comes about that even the second edition of Hefele is already antiquated in some respects,

and there is a strongly felt need for a revision of the work which shall bring it up to the standard of its own original excellence and keep it for years to come an indispensable source of accurate information on the ecclesiastical and religious life of the Catholic Church, as viewed from the standpoint of her councils and synods, i. e. from the hill-tops and peaks whence the whole topography is easily grasped in all its relations, remote and near. This treatment need not detract from the general utility of Hefele's masterly work. Its large grasp of all the questions and problems of public ecclesiastical life, its choice of important documents, its rare gift of brief and lucid summary, its fullness and reliability of description, its equitable yet critical temper, its right ecclesiastical spirit, its delicately correct dogmatic exposition with all proper shading, its pronounced fondness for illustration of Christian life and ecclesiastical discipline from the monuments and documents of social archaeology—above all its photographic reproduction of the complicated mediæval ecclesiastical world, revealed it at once as one of those influential works that are not easily imitated or repeated, however much they may suffer or demand occasional additions. It is not too much to say that no ecclesiastico-historical work of the nineteenth century approaches in influence and authority this History of the Councils begun at Tübingen by the youthful "repentant" on the morrow of his ordination to the priesthood (1833), and continued with growing magisterial power through every succeeding decade until it grew to be a work better fitted for some imperishable society of Maurists than for one man's activity, however extensive and energetic. Yet amid all this he found time to inaugurate the Catholic patristic scholarship of Tübingen by his edition of the Apostolic Fathers (*Patrum Apostolicorum Opera*, 1839), to write a long series of historical, liturgical, and archaeological articles for the *Theologische Quartalschrift* (the more valuable ones reprinted as *Beiträge zur Kirchengeschichte, Archäologie und Liturgik*, 2 vols., 1864), some of them yet indispensable and all of them highly impulsive for ardent young minds. He was also one of the most faithful collaborateurs on the first edition of the *Kirchenlexikon*, and not a few of his articles still grace the second edition of that enterprise which alone suffices to save from oblivion the merits of German Catholic scholarship in the nineteenth century. This does not exhaust the tale of his academic merits. His services at the Vatican Council as a consultant of the preparatory commission cannot be forgotten (Funk, in *Allg.*

deutsche Biographie, L. 109-15; Roth, *Karl Joseph von Hefele*, Stuttgart, 1894; Granderath, *Geschichte des vatikanischen Konzils*, Freiburg, 1903-1906, I-III passim), nor the beneficent ministry of his closing years as Bishop of Rottenburg (1869-93), the solitary diocese of his native little kingdom of Württemberg. Dom Leclercq and his collaborateur have enriched the notes of Hefele partly by bibliographical additions, partly by entirely new and often very valuable notes, which offer the results of later research, or titles of newer works, periodical articles, etc., e. g. the note (pp. 312-13) on the date of the Council of Elvira (300, not 305 or 306) and that on the Council of Ancyra in 314 (p. 298). The added references to the patrologies (Greek and Latin) of Migne will be much appreciated, also the occasional indications of more recent editions of patristic and other works. An excellent new bibliography of the Councils (pp. 97-124) is of primary importance, and lends fresh value to the noble introductory study of Hefele from which many nineteenth century students first learned the nature and function of the great ecclesiastical assemblies that have done so much to mould Catholicism in its actual form. This bibliography itself, says Dom Leclercq, is but a résumé of that given in the scholarly work of another Benedictine, Dom Henri Quantin (*Jean Dominique Mansi et les grandes collections conciliaires*, Paris, 1900). Finally nearly 200 pages of appendixes (pp. 1047-1221) make this first volume of the new French translation a peculiarly serviceable one, for they bring to the notice of many scholars important critical discussions and bibliographical information concerning important problems of early church history not easily found or remembered amid the enormous modern literature on the first three or four Christian centuries. These appendixes deal with the apostolic council of Jerusalem (1047-70), the apostolic (?) council of Antioch (1071-87), the chronology of the councils of Carthage from 251 to 256 (1088-1118), a council of Seleucia-Ctesiphon before 325 (1119-1124), the Coptic Fragments relative to the Council of Nicaea (1125-38), the various recensions of the Council of Nicaea in the Western canonical collections (1139-76), the composition of provincial councils (1177-81), the sixth canon of Nicaea and the suffragans of Alexandria, Antioch, Rome and Carthage (1182-1202), the Apostolic Canons (1203-21). Besides the table of contents there is also a very serviceable analytic table that enables

the reader easily to find whatever is pertinent to a given council, person, institution, event, etc. To no small extent this work is truly a "refonte et revision" of the first volume of the second edition of Hefele. Externally, the clear, bold, fresh type, both of text and notes, is very attractive, while at almost every page the rich bibliography and the added documentation proclaim it a work indispensable for every library, private or public, that makes any pretence at keeping abreast with the latest activity in this province of ecclesiastical history.

THOMAS J. SHAHAN.

Der Menschensohn. Jesu Selbstzeugnis für seine messianische Würde. Von Fritz Tillmann. Freiburg i. B., Herder, 1907. Pp. viii, 182. Price, \$1.20 net.

Der Stammbaum Christi bei den heiligen Evangelisten Matthäus und Lukas. Eine historisch-exegetische Untersuchung. Von Peter Vogt, S. J. Freiburg i. B., Herder, 1907. Pp. xx, 122. Price, \$1.00 net.

Der alttestamentliche Zinsverbot im Lichte der ethnologischen Jurisprudenz sowie des altorientalischen Zinswesens. Von Dr. Johann Hejel. Freiburg i. B., Herder, 1907. Pp. viii, 98. Price, .75 net.

These monographs constitute the twelfth volume of the well known collection "Biblische Studien," edited by O. Bardenhever.

1. Portions of the work of Dr. Tillmann was submitted by him to the University of Bonn, in 1905, as a Doctorate dissertation. After having explained his point of view (pp. 1-8), the author devotes his first Chapter (9-60) to an historical study of the term "Son of Man" in patristic literature and in Catholic exegesis. We note (p. 26), the severe criticism of Father Rose's "*Etude sur les Evangiles*," which seems to us justified. This is followed by a similar analysis of the various non-Catholic interpretations of the term. The second Chapter (60-83) explains "Son of Man" philologically, and determines its starting point in the Old Testament, more specifically in Daniel's vision. Dan. vii, 13. The use of the Danielic "Son of Man" in the Apocryphal Jewish literature forms the subject of the third Chapter (84-106). The fourth

Chapter (107-147) deals with the use of the expression in the New Testament, beginning with a statistical list of the passages and proceeding to their interpretation. The author reaches the important conclusion that even in passages when the appellation seems to be non-messianic, it is so in reality. The reason that prompted Jesus to adopt this self-designation as a substitute for *Messias*, is to be found in the messianic expectations of His time; Jesus had to avoid adding fuel to the burning imaginations of his contemporaries (Chap. V. pp. 147-169). Against those who on the strength of the relative silence of the New Testament books other than the Gospels, pretend that Jesus never used this title, Dr. Tillmann, explains this silence in the last Chapter of his work (169-176).

The work is carefully done and the author shows himself thoroughly familiar with the bibliography. Any one who wants to deal with this important problem cannot overlook Dr. Tillmann's scholarly contribution.

2. The question of the genealogies of our Lord, is one that has had a special attraction for scholars. Father Vogt gives more than 300 names of men who have successively taken up the problem but whose conclusions are hopelessly at variance. The reader will find all these opinions agreeably grouped in the Introduction (viii-xix). The first part of the work (1-73) is an analysis of the data of tradition. The famous letter of Julius Africanus († 237) is analyzed and criticised minutely, both in its polemical part and in its positive teaching; the value of his testimony and of his authorities is strongly, perhaps too strongly, assailed. The Fathers that came after him have been greatly influenced by him, but we do not find the requirements that would make of their combined testimonies a form for subsequent ages. Consequently, the only way towards a solution is the direct examination of the evangelical documents themselves. This the author does in his second part (73-122). Matthew, he grants, gives the genealogy of Joseph and therefore only the legal genealogy of Jesus. The main difficulty is Luke, iii, 23 ff. Following the principle that the most reasonable, the simplest, and most natural explanation has the best chances of being the true one, he reaches the conclusion that St. Luke gives the genealogy of the Blessed Virgin, or in other words, the real genealogy of our Lord.

There is all through the work of Father Vogt a spirit of earnestness and conviction that we can but admire. He has advocated his view as well as could possibly be done and certainly as well as has

ever been done; but, we must confess, we do not share fully his enthusiasm. To mention only a few points, which to our mind would require more thorough investigation, we would call attention to the fact, that it is Joseph and not Mary who is claimed to be of the house and family of David, Luke, i, 27; ii, 4, and if the St. Luke intends to show that our Lord is the son of David, as he undoubtedly does, there is, *casteris paribus*, a certain presumption that he will do it according to his former utterances. Again, we cannot help thinking that if St. Luke had wanted to give the genealogy of the Blessed Virgin, he would have said so, for, he a Gentile writing for Gentiles, did not feel the scruples of the Jewish Matthew, in giving explicitly the genealogy of a woman. Besides, we would like to have the author's opinion concerning the origin of the genealogy of St. Luke; was it elaborated by Luke himself, or did he find it already in existence in a Jewish record? This is rather important for the interpretation of the genealogy itself. In spite of the scholarly efforts of the author to make Luke iii, 23, refer to Mary, all that can be said is that this interpretation is possible, but obviously it is more of an objection against Father Vogt's opinion, than of a proof in its favor.

All in all, the solution proposed by Father Vogt is as good as another, but does not seem to be more than a reasonable opinion. This, like the preceding monograph, and like most of the contributions incorporated into the *Biblische Studien*, is full of sound information, and even if we cannot follow its conclusions we cannot afford to ignore it.

3. The Old Testament forbids absolutely all interest on a loan between Israelites, Ex. 2; Deut. xxiii, 20, 21; Lev. xxv, 36, 37; it is the purpose of Dr. Hejcl to investigate the origin and development of this prohibition. He shows that generally speaking, within families and tribes, interest was originally unknown and that it was gradually introduced in the various dealings with those who did not belong to the community (3-17). The second (18-22) and the third (22-56) chapters treat of the loan-interest among the peoples with whom the Israelites came in contact, viz. Egypt and Assyria-Babylonia. Having thus cleared the way, Dr. Hejcl, takes up more directly the subject of his work and treats of the origin and evolution of interest among the Jews themselves. This chapter (56-91) is comprehensive enough to appeal alike to the biblicist, ethnologist, assyriologist, economist, etc.; we must thank the author for having carefully examined the age,

literary origin and historical value of the Biblical texts which contain the prohibition, before using them as witnesses in the case at issue. Finally, in a last chapter (91-98), he summarizes the results to which he has been led by his previous study. Loan-interest was forbidden among the Jews out of love for their poor brethren, but was allowed with regard to foreigners. In spite of undeniable influences of Babylonia over Palestine, the representatives of the religion of Yahweh, have always upheld the prohibition in its absolute form. The work of Dr. Hejcl has the additional advantage of being also a contribution to the Babel and Bible controversy. The monograph is methodical, accurate, thorough and scholarly; we do not hesitate to recommend it to our readers. Works of this kind are too scarce.

R. BUTIN, S. M.

Die Briefe des Apostels Paulus an Timotheus und Titus. Von Dr. Johannes Evang. Belser. Freiburg i. B., Herder, 1907. Pp. viii, 302. Price, \$1.90, net, bd.

The question of the Pastoral Epistles, for being old, has lost none of its interest and importance. These letters claim to have been written by St. Paul, but are they really from his pen? or are they due to some one else under the assumed name of the Apostle? Difficulties abound: the ecclesiastical hierarchy that is supposed, the errors that are reprov'd, many of the ideas that are held, the style in which these ideas are expressed; these, and many other features of the Pastoral Epistles, when compared with the letters that are certainly Pauline, give rise to many problems and to many doubts. It is not surprising therefore that opinions should vary. Some maintain that these Epistles are not of St. Paul, others that, in their present form, they are amplifications of some Pauline Epistles, and finally others uphold the traditional belief that Paul himself is their author. It is to this latter class that Dr. Belser belongs. As most of the arguments adduced against the Pauline authorship are taken from the contents of the letters themselves, Dr. Belser's commentary must be welcome to all, all the more, because Catholic commentaries on the Pastorals are few and far between. Dr. Belser, having already treated of the authorship, date, etc., of the letters, in his *Einleitung in d. Neue Testament*, merely summarizes his former results in the present volume. He rehearses briefly the patristic testimonies on these points and with but few additions of his own, concludes that St. Paul wrote these letters after having

regained his freedom. The errorists whom he opposes are judaizers (1-9). There is no reason to deny the Pauline origin or to assert that these epistles are amplifications of genuine letters of St. Paul (9-13). The only difficulty to the Pauline authorship is the style and vocabulary, for neither is Pauline, but we must remember that these letters are a new kind of correspondence, that the conditions of St. Paul, and the subject matter itself are different; we must bear in mind the fact that his stay in Rome may have affected his diction, and besides, it is not unknown in history that a man has had actually different style at different periods of his life (13-14). The hypothesis of an amanuensis is not considered.

Each epistle, in the commentary, is prefixed with a few observations concerning their date and place of composition: 1 Timothy was written in the year 65, in Macedonia; 2 Tim. in the summer of 66, in Rome during the second imprisonment; Titus in the fall of 65, at Corinth or in Macedonia.

The commentary proper is rather extensive; the analysis minute and painstaking both from a philological and from an historical point of view. These merits are further enhanced by copious quotations from the best ecclesiastical commentators, such as St. John Chrysostom, St. Thomas, Cornelius a Lapide, etc., whom the author faithfully follows. In general, the author has avoided all polemics; he is satisfied with stating what he thinks to be the correct interpretation and seldom calls attention to the fact that other meanings different from his own have been attached to the texts.

Here and there within the commentary proper, the reader will find little excursus, printed in smaller type and dealing with various points of history of textual criticism; cp. *v. g.*, p. 78 on the relations of the singular bishop of the Pastorals to the plural bishops or presbyters of the other epistles and of the Acts. These add greatly to the efficiency of the work. Still there are a few points which we would like to see treated more fully by such a skilled pen as Dr. Belser's. To give but one or two instances: It seems strange that some ten years after St. Paul had left Ephesus, the number of widows should have increased so much as to make an organized charity necessary in that Church, and that in order not to burden the community, only those who were over sixty and fulfilled some other requirements would henceforth be enrolled in the sodality (1 Tim. v), while the younger ones are advised to marry again. There seems to have taken place some deep change in the social conditions of Ephesus, which the epistles of the first imprisonment hardly reflect. Again, once we assume that St. Paul is the author

of the first epistle to Timothy, it becomes imperative to explain the following difficulty: Only a few months before St. Paul wrote this epistle he was with Timothy at Ephesus; how then did he feel the need of writing, not indeed an epistle, but such an epistle? The difficulty is better felt than expressed, but when reading this letter we cannot help thinking that St. Paul does not refer to a policy already outlined to Timothy, nor to advices already given (cf. also iii, 14, 15); and on the other hand, he insists on things that Timothy, as companion of St. Paul, must have well known. Of course we cannot dictate to St. Paul what he should have said or done, but his habits and methods make these peculiarities very surprising. St. Paul, while at Ephesus, must have seen the abuses and at least begun to remedy them, why is there no allusion to this former work? Why enter into such minuteness with regard to the qualities of a bishop and of widows, when he must have said the very same orally while at Ephesus. These difficulties are not unsurmountable but a commentary on the Pastorals would have been a proper place for their full treatment. It is only fair to state, however, that scattered in the commentary we have many of the elements of solution. As it is, the work of Dr. Belser answers a great need; priests in the ministry as well as professional biblicists are sure to find in it first-class information amply sufficient to make the present volume a welcome addition to their library.

R. BUTIN, S. M.

La Loi d' Amour. II. Miséricorde. Par L. A. Gaffre. Paris, Lecoffre, 1906. Pp. xvi, 268.

After having given us "*La Loi d'Amour, I. La Charité*," the author adds to the series a second volume: *La Miséricorde*. He is pre-occupied with the social conditions and endeavors to bring about a more perfect realization of the Christian ideal. Although intended primarily for French readers and referring directly to French conditions, the present work will not be without interest and usefulness to American readers as well. The author examines successively, the nature of mercy, its obligation from natural and evangelical law, its rewards and its effects. As an illustration of Christian mercy, the parable of the Good Samaritan is commented upon and adapted to modern conditions. In these days of social unrest the present volume will uphold the Christian theory both against culpable egotism and against radical and dangerous innovations.

R. BUTIN, S. M.

BOOKS RECEIVED.¹

- The Black Book of Limerick.* By Rev. Jas. MacCaffrey. Dublin, M. H. Gill & Son. 1907. Pp. cxx, 187.
- Delecta Biblica.* By a Sister of Notre Dame. New York, Longmans, Green & Co. 1907. P. 79.
- Historical Records and Studies.* By U. S. Cath. Hist. Society. New York. 1907. Pp. 247.
- The Secret of the Green Vase.* By Francis Cooke. New York, Benziger Bros. 1907. Pp. 248. Price, \$1.25.
- The Economic History of the U. S.* By Ernest Bogart Ludlow, Ph. D. New York, Longmans, Green & Co. 1907. Pp. xiii, 521. Price, \$1.75.
- The Petals of a Little Flower.* By Sr. Teresa. Boston, Mass., Carmelite Convent. 1907. Pp. vi, 165.
- Ancient Catholic Homes of Scotland.* By Dom. Odo Blundell, O. S. B. New York, Benziger Bros. 1907. Pp. xvi, 199.
- Many Mansions.* By William Samuel Lilly. New York, Benziger Bros. 1907. Pp. xi, 260.
- The Churches Separated From Rome.* By Mgr. L. Duchesne. New York, Benziger Bros. 1907. Pp. 219.
- Told 'Round the Nursery Fire.* By Mrs. Innes-Browne. New York, Benziger Bros. 1907. Pp. 154.
- The Fathers of the Desert.* By Emily F. Bowden, 2 vols. New York, Benziger Bros. 1907.
- The Story of Ellen.* By Rosa Mulholland (Lady Gilbert). New York, Benziger Bros. 1907. Pp. 433. Price, \$1.50.
- The Curé's Brother.* By David Bearne, S. J. New York, Benziger Bros. 1907. Pp. 111. Price, .75.

¹ Books received from publishers or authors will be placed on this list, with imprint and price, when marked. In this way, each work will be promptly brought to the attention of our readers. In many cases, a lengthy notice will be given in a subsequent number of the BULLETIN.

ROMAN DOCUMENTS.

LETTER OF HIS EMINENCE THE CARDINAL SECRETARY OF STATE TO HIS
EMINENCE, CARDINAL GIBBONS, CHANCELLOR OF THE
CATHOLIC UNIVERSITY OF AMERICA.

SIGNORE CARDINALE ARCIVESCOVO DI BALTIMORE,
*Cancelliere dell' Università Cattolica di America,
Baltimore.*

Emo e Rmo Signor Mio Ossmo

Ricevuto il pregiato foglio che l'Eminenza Vostra mi dirigeva nella Sua qualità di Cancelliere dell'Università Cattolica di America, mi sono recato a ben grata premura di rappresentare al Santo Padre i nobili sentimenti dei quali Ella a nome dei Superiori e degli insegnanti di quell' illustre Ateneo si faceva degnissimo interprete. L' adesione emessa dai detti Superiori e Professori alla condanna delle idee moderniste è giunta assai gradita all' Augusto Pontefice, il Quale vede in questa spontanea protesta una bella conferma della Sua antica persuasione riguardo al cattolico convincimento di cotesti Suoi fedeli: convincimento che armonizza splendidamente sia col vero progresso delle scienze, sia col dovuto ossequio verso la Suprema Cattedra di Verità. La Santità Sua si compiace quindi del l' omaggio, e mentre invia ringraziamenti ed imparte un' affettuosa Benedizione Apostolica a quanti intesero compiere questo filiale ufficio, forma altresì caldi voti perchè l' Università Cattolica Americana, già tanto benemerita della Chiesa, aggiunga alle sue glorie anche questa di avere cioè efficacemente premunito la nuova generazione di ogni contagio delle invadenti eresie.

Colgo poi ben volentieri l' incontro per confirmarle i sensi di profonda venerazione con cui, baciandole umilissimamente le mani, mi onoro di essere.

Di Vostra Eminenza

Umilmo Devmo Servitor vero

R. CARD. MERRY DEL VAL.

Roma, 11. Dicembre 1907.

[Translation.]

TO HIS EMINENCE,

THE CARDINAL ARCHBISHOP OF BALTIMORE,

Chancellor of the Catholic University of America.

Your Eminence:—

On receiving the esteemed letter which Your Eminence wrote me in your capacity of Chancellor of the Catholic University of America, I hastened with great joy to make known to the Holy Father the noble sentiments so worthily expressed by you in the name of the Superiors and the Teachers of that illustrious Institution. The August Pontiff was greatly pleased with the adhesion given by the aforesaid Superiors and Professors to the condemnation of modernist ideas. In this spontaneous act He sees a pleasing confirmation of the persuasion which He has always cherished concerning the Catholic belief of those loyal children of His, a belief which harmonizes splendidly on the one hand with the true progress of the sciences, and, on the other hand, with the reverence due to the Supreme Chair of Truth. His Holiness is, therefore, deeply pleased with their homage, for which He returns them His thanks and bestows an affectionate Apostolic Blessing on all who have taken part in this act of filial devotion. At the same time, he prays most earnestly that the Catholic University of America, which has already rendered so great services to the Church, may add to its glories also that of having efficaciously preserved the new generation from all contagion of the heresies that are assailing us.

It gives me great pleasure on this occasion to reassure you of my profound veneration, etc., etc.

Your Eminence's most humble and most-devoted servant,

R. CARD. MERRY DEL VAL.

Rome, December 11th, 1907.

THE RIGHT REVEREND RECTOR APPOINTED BISHOP OF SEBASTE.

The following is the official document known as *Informatio*, announcing the appointment of Right Reverend D. J. O'Connell, Rector of the University, to the titular See of Sebaste. The Pontifical Bulls containing the Official Act of appointment are on their way from Rome. While the date has not yet been announced,

we understand that the Consecration will take place at Baltimore about Easter.

Eme et Rme Domine.

Sanctissimus Dominus Noster in proximo Consistorio proponet titularem Ecclesiam Episcopalem Sebasten, sub Archiepiscopo Laodicen., vacan. per obitum b. m. Nicolai Zoccoli ultimi illius Episcopi extra romanam curiam defuncti; item relationem addet super qualitates R. P. D. Dionysii O'Connell, Presbyteri dioecesis Richmondiensis, ad eandem Sebastenam Ecclesiam ex benignitate SANCTITATIS SUAE promovendi.

Sebastia, urbs olim episcopalis Phrygiae Pacatianae sub Archiepiscopo Laodiceno, inter mere titulares Ecclesias usque adhuc detinetur; quapropter eius status heic non recensetur.

Ad memoratam Ecclesiam promovendus est praefatus R. P. D. Dionysius O'Connell ex legitimis, catholicis honestisque parentibus in Hiberniae loco *Donoughmore* nuncupato ortus et in quinquagesimo nono aetatis suae anno constitutus. Presbyteratus ordine nec non laurea doctorali in sacra theologia dudum donatus sacri ministerii operibus se totum addixit. Primum clero Richmondiensis dioeceseos adscriptus, in Consiliarium episcopalem simulque Rectorem Missionis in Ecclesia civitatis *Winchester* deputatus est. Deinde Romae Rector Collegii pro foederatis Americae septentrionalis Statibus electus atque inter Urbanos Antistites cooptatus est. Demum in Americam iterum reversus, Supremus Moderator catholicae studiorum Universitatis Washingtoniensis omnium plausu hucusque est renunciatus. Vir itaque omnigena doctrina, rerum gerendarum prudentia, morum suavitate vitaeque integritate apud omnes apprime conspicuus: dignus propterea habendus qui ad memoratam Sebastenam Ecclesiam in Episcopum promoveatur.

Haec omnia constant ex processu iuxta consuetas normas confecto.

Supplicatur pro expeditione cum decreto emittendi professionem fidei ac iuramentum fidelitatis praestandi, illamque sic emissam illudque rite praestitum ad Urbem intra praefixum tempus mittendi; cum retentione munerum quibus actu potitur; cum indulto ad memoratam Ecclesiam Sebasten. minime accedendi quousque inter mere titulares Ecclesias ipsa detinebitur; nec non cum clausulis necessariis et opportunis.

SCIPIO TECCHI

Substitutus Sacri Consistorii.

REV. DENIS J. STAFFORD, D. D.

In the late revered pastor of St. Patrick's Church, in this city, the University possessed a staunch and constant friend whose untimely death it has every reason to deplore. The archdiocese rightly laments a distinguished ecclesiastic, whose rare oratorical gifts, fine literary taste, splendid physique, and rich voice made him a unique figure and won for him universal admiration. His beloved people of St. Patrick's mourn the good priest to whom every interest of his flock was sacred and all whose hours were devoted to the promotion of their spiritual and temporal welfare. The Catholic people of Washington are justly conscious that they have lost a representative priest, always willing and able to stand forth as their spokesman and on all such occasions highly respected and admired by the non-Catholic population of the Capital. But while his death is in every way a genuine loss of Catholicism, it is particularly felt by the University in whose mission he was a sincere and even enthusiastic believer. All its interests, hopes, and ideals were dear to him. His church and residence were ever open to its professors and students. Its trials hurt him and its joys uplifted him. He came to its aid with a noble ardor, when generous confidence was most needed, and pleaded its cause with his parishioners and others so successfully that the contributions of his Church alone to the annual collection for the University ranked with those of good-sized dioceses. He bequeathed to the University his large and valuable library. Dr. Stafford admired profoundly the intellectual and artistic glories of the Catholic Church in the past, and his ardent, enlightened patriotism made him trust that in the future they would be repeated in his own beloved country. The Catholic University seemed to him a pledge of the fulfillment of that hope, and as such he cherished it dearly, and longed to see it realize one day all the hopes of its founders. Had he rounded out the span of life to which he might naturally have looked forth, he would no doubt have seen realized in good measure the large hopes which he shared in common with the first generation of the University's benefactors and friends, among whom he will always be counted. The University extends its sympathy to his bereaved relatives, his orphaned parish, the people of Washington and the archdiocese itself. May he rest in peace!

UNIVERSITY CHRONICLE.

Lectures by Professors.—On January 4th Rev. Dr. Shields lectured before the Catholic Women's League, of Chicago, Ill., on "The pedagogical principles in the Church's Organic Activity." On the 5th he lectured to the faculty and students of St. Mary-of-the-Woods on "The Method of Teaching Religion." On December 12th and 30th Very Reverend Dr. Creagh, Dean of the Faculty of Theology, delivered two lectures on "Church and State" and "Practical Catholicity," at Worcester, Mass., final lectures in the course which he gave under the auspices of the State Council of the Knights of Columbus.

Meeting of the Association of American Universities.—The Annual Meeting of this Association was held January 9 and 10 at the University of Michigan, Ann Arbor, Mich. Fourteen of the principal Universities of the country were represented. The delegate from the Catholic University of America was Very Rev. Dr. Pace, Dean of the Faculty of Philosophy. Among the topics discussed were: "The Aim and Scope of the Association," "The Possibilities of Intellectual Co-operation Between the United States and Latin America," "The Part of the Undergraduate College in Preparation for Professional Education," and "The Doctor's Dissertation." At the close of this meeting, January 10, Rev. Dr. Pace delivered an address before the Association of Catholic Students of the University of Michigan, to whom he was introduced by the Reverend Edward Kelly, Rector of St. Thomas' Church. Father Kelly has exerted himself in behalf of the Catholic students attending the University of Michigan, and has won for himself the respect both of the student body and of the professors in charge of that institution.

Dr. Dunn Honored.—Dr. Joseph Dunn, Professor of Celtic at the Catholic University, received word recently through the French Embassy at Washington that the French Government has appointed him Officier d'Académie, *palme académique*.